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SOCIETY OF FRIENDS : INDIANA
YEARLY MEETING.

DISCIPLINE OF THE SOCIETY OF
FRIENDS, INDIANA YEARLY ...

SOCIETY OF FRIENDS,

OF

INDIANA YEARLY MEETING.

Revised by the Yearly Meeting held at Richmond, in the
year 1878, and printed by direction of the same.

RICHMOND, IND.:
NICHOLSON & BRO..
1878.

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CHRISTIAN DISCIPLINE.

INTRODUCTION

ON THE ORIGIN OF THE CHRISTIAN DISCIPLINE ESTABLISHED AMONG FRIENDS.

By the term *discipline*, is to be understood all those arrangements and regulations which are instituted for the civil and religious benefit of a Christian Church. The Meetings for Discipline are, of course, for the purpose of carrying those objects into effect; their design was said by George Fox to be — the promotion of charity and piety.

It can not be said that any *system* of discipline formed a part of the original compact of the Society. There was not indeed, to human appearance, anything systematic in its formation. It was an association of persons who were earnestly seeking after the saving knowledge of Divine Truth. They were men of prayer, and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems which in that day divided the Christian world, they believed that they found the Truth in a more full reception of Christ, not only as the living and ever-present Head of the Church in its aggregate capacity, but also as the light and life, the spiritual

ruler, teacher, and friend, of every individual member.

These views did not lead them to the abandonment of those doctrines which they had heretofore held, in regard to the manhood of Christ, his propitiatory sacrifice, mediation, and intercession. They did lead them, however, to much inward retirement and waiting upon God, that they might know his will, and become quick of understanding in the fear of the Lord; and they were very frequent in their meetings together for mutual edification and instruction, for the purpose of united worship in spirit and in truth, and for the exercise of their several gifts, as ability might be afforded by Him who has promised to be with the two or three disciples who are gathered together in his name.

From these meetings, in which the love of God was often largely shed abroad in the hearts of those who attended them, even when held in silence, most of those ministers went forth, who in the earliest periods of the Society, proclaimed to others the truth as they had found it, and called them from dependence on man to that individual knowledge of Christ and of his teachings, which the Holy Scriptures so clearly and abundantly declare to be the privilege of the Gospel times. As these views struck at the very root of that great corruption in the Christian Church, by which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the

trade in holy things ; so it necessarily separated those who had, as they believed, found the liberty of the Gospel from those who still adhered to that system which was upheld by the existing churches of the land.

Being thus separated from others, and many being every day added to the church, there arose, of course, peculiar duties of the associated persons toward each other. Christianity has ever been a powerful, active and beneficent principle. Those who truly receive it no more "live unto themselves ;" and this feature and fruit of genuine Christianity was strikingly exhibited in the conduct of the early Friends. No sooner were a few persons connected together in the new bond of religious fellowship, than they were engaged to admonish, encourage, and, in spiritual as well as temporal matters, to watch over and help one another in love.

The members who lived near to each other, and who met together for religious worship, immediately formed, from the very law of their union, a Christian family or little church. Each member was at liberty to exercise the gift bestowed upon him, in that beautiful harmony and subjection which belong to the several parts of a living body, from the analogy to which the apostle Paul draws so striking a description of the true church : "Ye are the body of Christ and members in particular."

Of this right exercise of spiritual gifts, and thereby of an efficient discipline, many examples are afforded in the history of the earliest period of the Society : we shall select one which we believe

may be considered as fairly illustrating the practice of early times. Stephen Crisp, in his memoirs, speaking of his own state soon after his conviction, which was in 1665, and within a few years of the establishment of a meeting at Colchester, the place of his residence, thus expresses himself: — “The more I came to feel and perceive the love of God and his goodness to me, the more was I humbled and bowed in my mind to serve Him, and to serve the least of his people among whom I walked; and as the word of wisdom began to spring in me, and the knowledge of God grew, so I became a counselor of those that were tempted in like manner as I had been: yet was kept so low, that I waited to receive counsel daily from God, and from those that were over me in the Lord, and were in Christ before me, against whom I never rebelled nor was stubborn; but the more I was kept in subjection myself, the more I was enabled to help the weak and feeble ones. And, as the Church of God in those days increased, and my care daily increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me; and being called of God and his people to take the care of the poor, and to relieve their necessities as I did see occasion, I did it faithfully for divers years, with diligence and much tenderness, exhorting and reproving any that were slothful, and encouraging them that were diligent, putting a difference according to the wisdom given me of God; and still minding my own state and condition, and seeking the honor that cometh from God only.”

Thus, then, we believe it may be safely asserted, there never was a period in the Society when those who agreed in religious principles were wholly independent of each other, or in which that order and subjection which may be said to constitute *discipline* did not exist. But, as the number of members increased, those mutual helps and guards which had been, in great measure, spontaneously afforded, were found to require some regular arrangement for the preservation of order in the church.

The history of these proceedings affords no small evidence that the spirit of a sound mind influenced the body in its earliest periods. Contending, as they did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the church, they nevertheless recognized the importance and necessity of arrangements and of human instrumentality, under the direction of the Spirit of Christ; and they were led to establish a system of order at once so simple and efficient, that, notwithstanding the varying circumstances of the Society, and the power of every annual meeting to alter it, it has been found in its particulars, adapted to those changes, and it remains to this day essentially the same as it was within forty years of the rise of the Society. Previously, however, to the establishment of that regular system of discipline, and of that mode of representation in the meetings for conducting it, which now exist, there had been many

General Meetings held in different parts of the nation, for the purpose of providing for the various exigencies of the Society. George Fox mentions, in his Journal, that some meetings for discipline were settled in the north of England, so early as 1653. The first General Meeting, of which we are aware that any records are extant, was held at Balby, near Doncaster, in Yorkshire, in the year 1656; and from this meeting a number of directions and advices were issued, addressed "To the Brethren in the North." This document refers to most of the points which now form the chief subjects of our discipline. It contains instructions as to the Gospel order of proceeding with delinquents, and advices to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties, and also in regard to strict justice in trade, and a cheerful and faithful performance of civil offices in the commonwealth. George Fox mentions attending a General Meeting in Bedfordshire, in 1658, which lasted three days; at which he says "there were Friends present from most parts of the nation, and many thousands of persons were at it." He also mentions attending a meeting at Skipton in 1660, "for the affairs of the church, both in this nation, and beyond the seas;" and he says that he had recommended the establishment of this meeting several years before, when he was in the north; "for many Friends suffered in divers parts of the nation; their goods were taken from them contrary to law, and they understood not how to help themselves, or where

to seek redress." "This meeting," he adds, "had stood several years, and divers justices and captains had come to break it up; but when they understood the business friends met about, and saw Friends' books, and accounts of collections for the use of the poor; how we took care one county to help another, and to help our friends beyond sea, and to provide for our poor, so that none should be chargeable to their parishes, the justices and officers confessed we did their work, and would pass away peaceably and lovingly."

Next to General Meetings we must notice the establishment of Quarterly Meetings, which were constituted of Friends deputed by the several meetings within a county. These meetings, in several of the counties at least, had existed prior to the establishment of Monthly Meetings, and they appear to have had much the same office in the body as the Monthly Meetings now have among us. George Fox, in an epistle of an early date, writes thus respecting them: "In all the meetings of the county, two or three may be appointed from them to go to the Quarterly Meetings, to give notice if there be any that walk not in the truth, or have been convinced and gone from the truth, and so have dishonored God; and likewise to see if any that profess the truth follow pleasures, drunkenness, gaming, or are not faithful in their callings and dealings, nor honest, but run into debt, and so bring a scandal upon the truth. Friends may give notice to the Quarterly Meetings (if there be any such), and some may be ordered to

go and exhort them, and bring in their answers to the next Quarterly Meeting. And to admonish all them that be careless and slothful to diligence in the truth and service for God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son, and showing it forth in their conversation, and to deny the devil and his bad works, and not to do them; and to seek them that be driven away from the truth into the devil's wilderness by his dark power; seek them again by the truth, and by the truth and power of God bring them to God again."

It appears to have been with our Society as it had been with the primitive church, that the care and provision for its poor members was among the earliest occasions of disciplinary arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, the Friends were almost everywhere exposed. It was no rare occurrence, at that period, for the father of a family to be thrown into a dungeon, and for the house to be spoiled of the very children's beds and all their provisions. Nor was it uncommon to seek their entire proscription and ruin, by refusing to deal with them. Well may we say with reverent thankfulness, in reference to those times, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us."

The members of the persecuted Society were far

from opulent ; but they proved themselves rich in charity, as well as in faith and hope ;. and the illustration of these virtues, by the sacrifices which they made for the relief of their more afflicted associates, and their unbroken constancy in the sufferings which they endured for the testimony of a good conscience, were doubtless among the practical arguments which at length extorted the commendation even of their enemies.

A second, and perhaps contemporaneous, object of the meetings, for the discipline of the Society, was the obtaining of redress for those illegally prosecuted or imprisoned. Though so patient in suffering, they deemed it their duty to apprise magistrates, judges, and the government, of illegal proceedings, and to use every legal and Christian effort to obtain redress. Several Friends in London devoted a large portion of time to this object, and regular statements of the most flagrant cases were sent to them, and were frequently laid by them before the king and government. Their constancy in suffering was hardly exceeded by their unwearied efforts to obtain relief for their suffering brethren, and for the alteration of the persecuting laws ; and through these means the cause of religious liberty was essentially promoted.

A third object, which at a very early period of the Society pressed upon its attention, was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence

the necessity for their having distinct arrangements in regard to them. In some of the meetings of earliest establishment regular registers are preserved from the year 1650 to the present time. Great care was taken in regard to proceedings in marriage; investigation as to the clearness of the parties from other marriage engagements, full publicity of their intentions, and the consent of parents, appear to have been recommended in early times as preliminaries to the ratification of the agreement between the parties; and this act took place publicly in the religious meetings of the Society. Marriage has always been regarded by Friends as a religious, not a mere civil compact.

The right education of youth, the provision of suitable situations for them as apprentices or otherwise, and the settlement of differences without going to law one with another, were also among the early objects of the Society's care.

The last object of the discipline in early times which we shall enumerate, was the exercise of spiritual care over the members. As the Society advanced it was soon reminded of our Lord's declaration: "It must needs be that offenses come." Evidencing, as the Society did to a large extent, the fruits of the Spirit, there were those who fell away from their Christian profession, and walked disorderly; and sound as was the body of Friends in Christian doctrine, there were members who were betrayed into false doctrines and vain imaginations; and pure, and spiritual, and consistent with true order and Christian subjection as

were the principles of religious liberty avocated by the Society, there were those who appear to have assumed them under the false expectation of an entire independence.

To all these cases the discipline was applied in very early times; yet the spirit of tenderness, which breathes through the writings of George Fox in regard to the treatment of delinquents, and which there is good reason to believe was practically illustrated, to a large extent, in the conduct of the Friends of those days, is worthy of especial notice. From one of his epistles we make the following extracts: "Now concerning Gospel order, though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice before they tell the church, yet that limiteth none so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain, that they wait to feel if there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered, and all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her, but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the truth, which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the

bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the Gospel, according as the Lord Jesus Christ hath commanded; that is, 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother: but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the church.' "

We now proceed to notice the more regular and systematic establishment of Monthly and Quarterly Meetings, and of the Yearly Meeting. Though the history of those times bears ample testimony to the useful part which was taken in this important work by many faithful Friends, yet it is clear that George Fox was the chief instrument in the arrangement and establishment of these meetings. There was doubtless much reference to his individual judgment, but it is worthy of notice how carefully he sought to keep the body from an improper dependence upon him. As in his preaching he directed his hearers to Christ for themselves, as alike *their* and *his* teacher, so in the discipline of the Society he labored diligently that the body might be strengthened to help itself.

Under the date of 1666, George Fox says, in his Journal: "Whereas, Friends had had only Quarterly Meetings, now truths were spread and Friends were grown more numerous, I was moved to recommend the setting up of Monthly Meetings through-

out the nation." In 1667 he labored most diligently in this service, under much bodily weakness from his long confinements in cold and damp prisons. In 1668, he thus writes: "The men's Monthly Meetings were settled through the nation. The Quarterly Meetings were generally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and several parts of America, advising Friends to settle their men's Monthly Meetings in those countries, for they had their Quarterly Meetings before." These Monthly Meetings, so instituted, took a large share of that care which had heretofore devolved on the Quarterly Meetings, and were no doubt the means of bringing many more of the members into a larger sphere of usefulness and the exercise of their respective gifts in the church, the free course for which he was so anxious to promote. With reference to this subject, he observes, in one of his epistles: "The least member in the church is serviceable, and all the members have need one of another."

The Quarterly Meetings from this time received reports of the state of the Society from the Monthly Meetings, and gave such advice and decisions as they thought right; but there was not, until some years after this period, a general Yearly Meeting, at which all the Quarterly Meetings were represented. Of the establishment of that meeting we come now to speak.

In the year 1672, a General Meeting of ministers was held at Devonshire House, London: among its proceedings we find the following minute, in

which we trace the origin of the Yearly Meeting, constituted as it now is of representatives from various parts of the kingdom. "It is concluded, agreed, and assented unto, by Friends then present, that, for the better ordering, managing, and regulating of the public affairs of Friends relating to the truth and service thereof, there be a General Meeting of Friends held at London once a year, in the week called Whitsunweek, to consist of six Friends for the city of London, three for the city of Bristol, two for the town of Colchester, and one or two from each of the counties of England and Wales respectively."

This representative Yearly Meeting met at the time proposed in 1673, and came to the conclusion, that the General Meeting, constituted as it then was, "be discontinued till Friends, in God's wisdom, shall see a further occasion; and it was further agreed, that the General Meeting of Friends who labor in the work of the ministry, do continue as formerly appointed." This meeting of Friends in the ministry appears to have been regularly held annually from this time to the year 1677 inclusive.

In 1675, a series of important advices and instructions were agreed upon, and sent forth to the several meetings: they are contained in an epistle, and are thus introduced: "At a solemn General Meeting of many faithful Friends and brethren concerned in the public labor of the Gospel and service of the Church of Christ, from the most parts of the nation." This document is signed by

eighty-one Friends, most of whom are well known as conspicuous in the early history of the Society; and the spirit of fervent piety and charity which it breathes is well worthy of their character. In 1677, it was agreed again to convene the meeting of representatives in the ensuing year, and then to advise respecting its continuance. Accordingly, in 1678, the representative Yearly Meeting assembled in London, and, after agreeing - upon several matters, the substance of which was conveyed to the various meetings of Friends in the form of an epistle with much Christian counsel, concluded to meet again the next year after the same manner; and these meetings have continued to assemble once a year in London, with unbroken regularity, to the present time.

When the General Meeting of ministers transferred much of its duties to the representative Yearly Meeting, of which they formed a part, there were some portions of the service of these meetings which more particularly belonged to the ministers. Although the power to approve and disapprove of ministers rested with the members of the church to which they respectively belonged, in the capacity of a Monthly Meeting, yet it was deemed fitting that the ministers should have an especial oversight of each other, and that they should meet together for mutual consultation and advice in regard to those of their own station.

George Fox, in 1674, writes thus: "Let your general assemblies of the ministers [in London, or elsewhere] examine, as it was at the first, whether

all the ministers that go forth into the counties do walk as becomes the Gospel ; for that you know was one end of that meeting, to prevent and take away scandal, and to examine whether all who preach Christ Jesus, do keep in his government and in the order of the Gospel, and to exhort them that do not." Meetings for these purposes, in which Friends in the station of elder are now united, continue to be regularly held.

All the meetings which have been hitherto described were conducted by men ; but it was one of the earliest features of our religious economy to elevate the character of the female sex, by recognizing them as helpers in spiritual, as well as in temporal things ; holding, in the former, as well as in the latter, a distinct place, and having duties which more peculiarly devolved on them. For this purpose meetings were established among them, with a special regard to the care and edification of their own sex. The views of George Fox in regard to the establishment of these meetings are conveyed in the following passages : " Faithful women, called to a belief of the truth, and made partakers of the same precious faith and heirs of the same everlasting Gospel of life and salvation, as the men are, might in like manner come into the profession and practice of the Gospel order, and therein be meet-helps to the men in the service of truth, and the affairs in the church, as they are outwardly in civil and temporal things ; that so all the family of God, women as well as men, might know, possess and perform their offices and services in

the house of God: whereby the poor might be better taken care of; the younger sort instructed, informed, and taught in the way of God; the disorderly reprov'd and admonish'd in the fear of the Lord: the clearness of persons proposing marriage more closely and strictly inquired into in the wisdom of God; and all the members of the spiritual body, the church, might watch over and be helpful to each other in love."

Thus was a system of order and government, in conformity with the spirit of Christianity, established among us in early times; and thus a field was opened for the exercise of the various gifts, by which the church, the body of Christ, is edified.

SECTION I.

DECLARATIONS OF FAITH.

CONCERNING GOD THE FATHER.

[*Extract from George Fox's Epistle to the Governor of Barbadoes, 1671.*]

WE do own and believe in God, the only wise, omnipotent, and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that He hath made; who is God over all, blessed forever; to whom be all honor, glory, dominion, praise and thanksgiving, both now and for evermore!

JESUS CHRIST.

And we do own and believe in Jesus Christ, his beloved and only begotten son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him. And we do own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his

mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and we do believe that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we do believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who, we believe, tasted death for every man, and shed his blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of him, when he said, "Behold the Lamb of God, that taketh away the sin of the world," John, i. 29. We believe that he alone is our Redeemer and Savior, the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; who is the Seed of the woman that bruises the serpent's head, to-wit: Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of him) our wisdom and righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved. Acts, iv. 12. It is He alone who is the Shepherd and Bishop of our souls; He it is who is our prophet, whom Moses long since testified of, saying, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him

shall ye hear in all things whatsoever He shall say unto you : and it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." Acts. ii. 22, 23. He it is that is now come "and hath given us an understanding, that we may know him that is true." And He rules in our hearts by His law of love and life, and makes us free from the law of sin and death. We have no life, but by Him ; for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, that makes peace and reconciliation between God offended and us offending ; He being the Oath of God, the new covenant of light, life, grace and peace ; the author and finisher of our faith. Now this Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in ; Him whom the high-priest raged against and said He had spoken blasphemy ; whom the priest and elders of the Jews took counsel together against, and put to death ; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason ; who also gave large money to the soldiers to broach a horrible lie, namely, "That His disciples came and stole Him away by night whilst they slept." And after He was risen from the dead, the history of the acts of the apostles set forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we

say, is that Lord Jesus Christ, whom we own to be our life and salvation.

THE HOLY SCRIPTURES.

And as concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who, as the scripture itself declares, 2 Pet., i. 21, spake as they were moved by the Holy Ghost. We believe they are to be read, believed and fulfilled (he that fulfills them is Christ); and they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim., iii. 16, 17; and are able to make wise unto salvation, "through faith in Christ Jesus."

So that we call the Holy Scriptures, as Christ and the apostles called them, and holy men of God called them—the words of God.

FAMILY WORSHIP.

We do declare, that we do esteem it a duty incumbent on us, to pray with and for, to teach, instruct, and admonish, those in and belonging to our families. This being a command of the Lord; the disobedience whereunto will provoke the Lord's displeasure; as may be seen in Jer., x. 25, "Pour out thy fury upon the heathen that know Thee not, and upon the families that call not upon Thy name."

Now Negroes and Indians make up a very great part of the families in this island, for whom an

account will be required by Him who comes to judge both quick and dead, at the great day of judgment, when every one shall be rewarded according to the deeds done in the body, whether they be good or whether they be evil; at that day, I say, of the resurrection both of the good and of the bad, of the just and of the unjust, "when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his Saints, and to be admired in all them that believe in that day." 2 Thess., i. 7-10. See also, 2 Pet., iii. 3, etc.

HOLY SCRIPTURES.

It has been, and still is, the belief of the Society of Friends that the Holy Scriptures of the Old and New Testament were given by inspiration of God; that, therefore, the declarations contained in them rest on the authority of God Himself, and that there can be no appeal from these to any other authority whatsoever; that they are able to make wise unto salvation, through faith which is in Christ Jesus. "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The Scriptures are the only divinely authorized record of the doctrines which we are bound, as Christians, to accept, and of the moral

principles which are to regulate our actions. No one can be required to believe as an article of faith any doctrine which is not contained in them; and whatsoever any one says or does contrary to the Scriptures, though under profession of the immediate guidance of the Holy Spirit, must be reckoned and accounted a delusion of the Devil.

[Extracts from a Statement of Christian Doctrine, issued on behalf of the Society, in the year 1693.]

JESUS CHRIST.

[We reverently confess and believe] that divine honor and worship are due to the Son of God, and that He is in true faith to be prayed unto, and the name of the Lord Jesus Christ to be called upon, as the primitive Christians did; and that we cannot acceptably offer up prayers or praises to God, nor receive a gracious answer or blessing from Him, but in and through His dear Son.

RESURRECTION OF THE DEAD.

Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the grave, or after death, and Christ's coming without us, to judge the quick and the dead (as divers questions are put in such terms): what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace.

1. For the doctrine of the resurrection; if, in this life only, we have hope in Christ, we are of all men most miserable, 1 Cor., xv. 19. We sincerely believe not only a resurrection in Christ from the

fallen sinful state here, but a rising and ascending into glory with him hereafter; that when he at last appears, we may appear with him in glory. Col., iii. 4; 1 John, iii. 2.

But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation.

And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, and every seed (yea every soul) shall have its proper body, as God is pleased to give it, 1 Cor., xv. A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said this corruptible shall put on incorruption, and this mortal shall put on immortality; the change shall be such as flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption, 1 Cor., xv. We shall be raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection shall be equal to the angels of God in heaven. And as the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are. Howbeit we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come: but rather submit that to the wisdom and pleasure of Almighty God.

2. For the doctrine of eternal judgment: God hath committed all judgment unto his Son Jesus Christ; and he is judge both of quick and dead,

and of the states and ends of all mankind, John, v. 22, 27; Acts, x. 42; 2 Timothy, iv. 1; 1 Peter, iv. 5.

That there shall be hereafter a great harvest, which is the end of the world, a great day of judgment, and the judgment of that great day, the Holy Scripture is clear. Matt., xiii. 39, 40, 41; ch. x. 15, and xi. 24; Jude, 6. "When the Son of Man cometh in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations," etc. Matt., xxv. 31, 32, to the end, compared with ch. xxii, 31; Mark, viii. 38; Luke, ix. 26, and 1 Cor., xv. 52; 2 Thes., i. 7, 8, to the end, and 1 Thes., iv. 16; Rev., xx. 12, 13, 14, 15.

THE LORD JESUS CHRIST.

[*Extract from the Minutes of the Yearly Meeting, 1829.*]

We believe that the promise made after the transgression of our first parents, in the consequence of whose fall all the posterity of Adam are involved, that the seed of the woman shall bruise the head of the serpent; and the declaration unto Abraham, "In thy seed shall all the nations of the earth be blessed," had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him, also, did the prophet Isaiah bear testimony, when he declared, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father,

the Prince of Peace : of the increase of his government and peace there shall be no end." And again, the same prophet spoke of Him when he said, "Surely He hath borne our griefs, and carried our sorrows : yet we did esteem Him stricken, smitten of God and afflicted ; but He was wounded for our transgressions, He was bruised for our iniquities : the chastisement of our peace was upon Him ; and with His stripes we are healed." The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, "THE LORD OUR RIGHTEOUSNESS."

At that period, and in that miraculous manner, which God in His perfect wisdom saw fit, the promised Messiah appeared personally upon earth, when "He took not on Him the nature of angels ; but He took on Him the seed of Abraham." He "was in all points tempted like as we are, yet without sin." Having finished the work which was given Him to do, He gave Himself for us an offering and a sacrifice to God. He tasted death for every man. "He is the propitiation for our sins : and not for ours only, but also for the sins of the whole world." "We have redemption through His blood, even the forgiveness of sins." He passed into the heavens ; and being the brightness of the glory of God, "and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high ;" and ever liveth to make intercession for us.

It is by the Lord Jesus Christ that the world will be judged in Righteousness. He is the mediator of

the new covenant; “the image of the invisible God, the first born of every creature: for by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” “In Him dwelleth all the fullness of the Godhead bodily,” and to Him did the Evangelist bear testimony when he said, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men.” He “was the true light, which lighteth every man that cometh into the world.”

Our blessed Lord Himself spoke of His perpetual dominion or power in His church, when he said, “My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life;” and, when describing the spiritual food which he bestowed on the true believers, he declared, “I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” He spoke also of His saving grace, bestowed on those who come in faith unto Him, when He said, “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.”

Our religious Society, from its earliest establish-

ment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and it is the earnest desire of this meeting, that all who profess our name may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord. "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

[Extract from the Epistle of the Yearly Meeting, 1830.]

We are again made sensible that we can not meditate on a subject more fraught with instruction and comfort, than the coming of the Son of God in the flesh, and the many blessings which through him have been conferred on the human race—the coming of Him who, being born of a virgin, "was made in the likeness of men;" "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant." He "was delivered for our offenses, and was raised again for our justification." It is through Him whom God hath set forth to be a propitiation, through faith in His blood, that we obtain pardon for sin.

He ascended on high, he led captivity captive, he received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. He "sitteth on the right hand of God," making intercession for us. He "is made unto us of God, wisdom and righteousness, and sanctification, and redemption;" and unto Him we must look as our Mediator and Advocate with the Father. He emphatically describes himself as the "good Shepherd." He is our Lawgiver; and solemn indeed is the declaration, that we must all appear before his judgment seat, to receive our reward, according to the deeds done in the body, whether they be good or bad.

We feel that it is not a light matter thus to advert again to the various offices of the Son and sent of the Father; and we beseech all whom we are addressing, to contemplate these solemn truths with due reverence; yet frequently to meditate thereon, seeking for the assistance of the grace of God to direct their understandings aright. As this is done with humble and believing hearts, the conviction will increase, and ultimately become settled, that it is a great mercy to know individually that we have not a High Priest who can not be touched with a feeling of our infirmities, but who was in all points tempted like as we are, yet without sin.

THE HOLY SPIRIT.

We believe that the Holy Ghost is in the unity of the Eternal Godhead, one with the Father and

the Son; that he is the promise of the Father, whom Christ declared He would send in His name; that He is come and convicts the world of sin; that He leads to repentance toward God, and as the Gospel is known, to faith in the Lord Jesus Christ. Coming in the name and in the authority of the risen and ascended Savior, the Holy Spirit is the most precious pledge of His continued love and care. He glorifies the Savior and takes of the things of Christ and gives them as a realized possession to the believing soul. He dwells in the hearts of believers according to the promise of the Savior; I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. He opens to them the truths of the Gospel as set forth in Holy Scriptures, and, as they exercise faith, guides, sanctifies, comforts and supports them.

BAPTISM.

“One Lord, one faith, one baptism, John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost, and with fire.”

We believe the one baptism of the Gospel dispensation is that of Christ, who baptizes His people with the Holy Ghost. The ordinances instituted by God under the law were typical. When Christ, the great Antitype, came and fulfilled the law, He took away the handwriting of ordi-

nances, "nailing it to His cross;" and since He opened the new and living way, which He hath consecrated for us through the vail, that is to say, His flesh, we have access by faith, and enter into the holiest by the blood of Jesus, without the intervention of priest or ordinance, or any mediation but that of Him, the one Mediator.

THE SUPPER OF THE LORD.

We believe that the true supper of the Lord is the communion which His believing children are enabled to hold with Him, through the realization of the presence of the Lord Jesus Christ in their hearts, who hath cleansed them from all sin, through the offering of His body, and the shedding of His blood upon the cross. This communion is described by Him in the words: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with Me."

We believe this experience to be essential to the life of the Christian. It is only in the strength of this communion that he can pursue his heavenward journey, or bring forth fruit unto holiness; for, saith our blessed Lord, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

PUBLIC WORSHIP.

It is our fervent concern to press upon the consideration of our members the duty of public worship. It is not enough that, after the example of

our forefathers, we meet together in one place, rejecting those forms and ceremonies which were invented by the wisdom of man, as well as that worship which is performed only in his will. Attending with commendable diligence all our religious meetings, we should wait in humble reverence for spiritual ability to worship acceptably the Lord of Heaven and Earth. May we, therefore, prayerfully seek that we may experience the influence of His spirit, to enlighten and quicken the soul to a true sight of its condition; that feeling the spirit of supplication, we may approach the throne of grace; and under a renewed sense of the Father's mercy and goodness, may be enabled to offer the tribute of worship, and the sacrifice of praise. This is the important purpose of our assembling together: and though at times there may be among us but little vocal service or even none, let not this produce any abatement of diligence in the duty. The ministry of the word in the life and power of the Gospel, is a great favor to the church; but the distinguishing excellence of the Christian dispensation, is the immediate communication with our Heavenly Father, through the inward revelation of the Spirit of Christ. May, therefore, the deportment of our members, while engaged in this most solemn duty, be such as to demonstrate that they are earnest in the great duty of waiting upon, and worshiping God, in spirit; that serious and tender-hearted inquirers may be encouraged to come and partake, in our assemblies, of that inward and spiritual refreshment and consolation, which the Lord is graciously pleas-

ed to impart to the souls of such as are humble in his sight, and approach his holy presence with reverence and fear.

May the faith of our dear friends be increased in the immediate teaching of the Comforter, remembering the Savior's declaration, "He shall take of mine and shall show it unto you." But let not any think that because their meetings have been usually held in silence, therefore they are to go on from meeting to meeting, never expecting anything else. The true worshipper is he who is resigned to every intimation of the Divine will; not prejudging the counsels of his Lord, nor allowing any habits or fears of his own to bring him under a bondage wherein the word of the Lord can neither have free course nor be glorified. A self-imposed silence in man's will may be no less formal or hurtful than words wanting fitness or power.

And finally, Friends, collectively and individually, may all our meetings be held as in the immediate presence of the Head of the Church; may the aged among us be examples of every Christian virtue, and evince by the calmness of their evening, that their day has been blest; may the middle-aged not faint in their stations; but together with their elder and younger brethren, firmly support, yea, exalt the several testimonies which we are called to maintain. And, may the beloved youth early and cheerfully submit themselves to the yoke of Christ, that each, standing in his allotment, the harmony of the building may be pre-

served, and we truly grow up into a holy temple for the Lord.

It is further directed, that Friends keep their children, and such (members) as are under their care, to a constant, seasonable, and orderly attendance of all our religious meetings, instructing them to wait upon the Lord, that they may, by the help of the Holy Spirit, be engaged in heart and mind to walk worthy of His grace, and become dedicated witnesses for Him among men.

PRAYER.

Ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you. Matt., vii. 7.

We do esteem it a duty incumbent on us to pray with and for, to teach, instruct, and admonish those in and belonging to our families. G. Fox's Epis., 1671.

We continue to believe that our disuse of set forms of prayer is founded on a correct view of the spiritual nature of the Gospel dispensation. At the same time we are persuaded, that all who have a just sense of the value of their immortal souls, and of their own great need of help from above, must rejoice with thankfulness, in knowing and in feeling that they may pray unto our Father who is in Heaven. Oh! then that every one may, with a sincere and believing heart, and with reverential awe, approach the throne of Grace, trusting in the mediation of Him through whom we have access by one

Spirit unto the Father. Let none be discouraged from the performance of this duty by a sense of their transgressions; but in humility and sincere repentance, let them implore the forgiveness of God, who, as they thus come before Him, will supply all their need. And if there be any who, if they deal honestly with their own hearts, must acknowledge that they do not pray, may these deeply reflect upon the danger of their situation, and be alarmed at the great loss which they sustain, and avail themselves of the high privilege of drawing nigh unto God, and partaking of the assurance that He will draw nigh unto them. (1828, P. E.)

May we all draw nigh unto God in prayer—ask the assistance of His grace to help in time of need—and look unto Him as our merciful Father, who is in Heaven; assuredly believing that, as He is approached in reverence and faith, He will graciously answer our petitions, and supply all our need, in and through Jesus Christ. As this sacred duty, so forcibly enjoined in Holy Scripture, is correctly understood and performed aright, parents will become so sensible of its great value to themselves, that they will feel the importance of turning thereto the attention of their beloved children; and as they seek for wisdom and strength to act rightly herein, they will be assisted by Him to whom they should desire that they and their children may be wholly dedicated. (1830, P. E.)

Under the solemn conviction that whatever be our circumstances in life, or our position in the church, prayer is, in the Divine appointment, es-

essential to our spiritual health, we would earnestly press upon all to seek for opportunities in the course of each day for private retirement and waiting upon the Lord, and tenderly to cherish those precious, but often gentle and easily resisted motions of the Lord's Spirit, which would contrite and humble our hearts, and draw them forth in fervent petitions for that spiritual food which can alone supply our daily, our continual need. May none among us be living in a state of unconcern, insensible to the righteous judgment of God upon all that is unholy; their sins, unrepented of and unforgiven, still resting on their souls; rather let them be encouraged to come in deep humiliation to the mercy seat, there to plead for pardon and plenteous redemption, in the all-availing name of our crucified Redeemer. How precious for us all is the assurance "that we have a great High Priest that is passed into the Heavens, Jesus, the Son of God," one who is "touched with the feeling of our infirmities," and in whose holy name we are invited to "come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need." (1854, P. E.)

We have ever believed in prayer, both silent and vocal. We should cultivate the habit of frequently turning the mind to God in prayer and praise, breathing our secret desires and aspirations unto Him. This should be done not only when we are apart from others, but also, in the midst of our ordinary engagements.

Vocal prayer we believe to be a part of the public

worship of God, when it proceeds from a true sense of God's love in the heart, and arises from the Holy Spirit. Individuals who are not called to the public ministry, if willing and faithful, will frequently be led to vocal prayer in their family circles, and may be at times in meetings for divine worship. We would affectionately but earnestly advise all our members when they feel a sense of their unworthiness and need, to hesitate not to give utterance to the desire of their hearts unto God before their families; or when filled with a sense of his goodness and mercy, to return unto him publicly the tribute of thanksgiving and praise. A more frequent practice of this kind would refresh and strengthen our spirits, and advance our growth in holiness, and would tend to lead our children and those around us, to follow us as we follow Christ.

ON THE OBSERVANCE OF THE FIRST DAY OF THE WEEK.

The observance of a day for worship and rest is traced back to the time of the Creation, when it is said, "And on the seventh day God ended His work, which He had made; and He rested on the seventh day from all His works, which He had made. And God blessed the seventh day and sanctified it." We feel ourselves religiously bound to observe the Spirit of the Fourth Commandment, and to regard one day in seven as a day of rest and devotion; and since in accordance with the practice of the Apostles and early church, Christians,

by common consent, have set apart for religious services the day of the week upon which our Savior rose from the dead, our members are advised to lay aside all avocations of a temporal nature, and devote the time to the important duties of the day, and in accordance with its sacred associations. This observance is of so much importance to the preservation of piety and virtue, and the neglect of it so evidently marked with irreligion, and frequently with immorality, that every reasonable consideration recommends a faithful maintenance of this duty, as affording an opportunity which many could not otherwise obtain of receiving religious instruction and improvement, and of publicly worshipping our Heavenly Father. We, therefore, earnestly advise all our members to avoid unprofitably passing their time on this day of the week, either in listless idleness, or in indulging improperly in mere social pastime, but rather devoting themselves to such reading, conversation and meditation as will most advance their spiritual welfare.

SECTION II.

MORAL DUTIES.

OATHS.

BELIEVING, as we do, that the command of Christ, "Swear not at all," reiterated by the Apostle James, is imperative, we are bound religiously to obey it.

And when any of our members, either in courts or elsewhere, violate it, either by taking or administering oaths, Monthly Meetings are desired to extend brotherly labor toward them; and if they can not be prevailed upon to give the necessary satisfaction, to testify their disunity with them.

WAR.

War conflicts with, and is a violation of, the teachings of the Gospel of Christ, which breathes peace on earth and good will to men. It is entirely incompatible with the commands of our Savior, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." Obedience to the principles, precepts, and injunctions of our Holy Redeemer forbids all participation in war; and it is the duty of the Christian to bear a faithful testimony against it. It is, therefore, affectionately enjoined on the members of our

Society, to demean themselves on all occasions in a Christian and peaceable manner; demonstrating to the world that they are uniform in profession and practice. Friends are earnestly advised not to unite with any, directly or indirectly, in a way calculated to promote the spirit of war, or which may encourage or strengthen them therein; to avoid engaging in any business tending to promote war, or to receive any profits derived from the sale of military or naval supplies, underwriting on armed vessels, or being concerned in any company where such insurance is made, or in shipping, or ordering goods shipped, in armed vessels.

But should members of our Society be so unmindful of our Christian testimony against war as to bear arms, either publicly or privately, or actively comply with military requisitions; should they be concerned in warlike preparations, offensive or defensive, by sea or land; pay a fine, penalty or tax in lieu of personal service; deal in prize goods, directly or indirectly; or be concerned in promoting the publication of writings which tend to excite the Spirit of War; they should be tenderly treated with in order to convince them of their error in departing from this distinguishing principle of the Gospel dispensation. If, notwithstanding this Christian care, they continue to disregard our well known testimony against all war, they should be disowned.

SLAVERY.

It has been, and continues to be, the earnest aim of our Society to testify its opposition to the practice of enslaving mankind, and Friends should avoid any act by which the right of slavery is in any way acknowledged.

INTEMPERANCE.

In consideration of the corrupting and ruinous effects caused by the importation, distillation, fermentation, and sale of alcoholic liquors, which produce intemperance, and lead to the impoverishment of many, the injury of the constitution and minds of many more, and the increase of vice and dissoluteness in the land, it is earnestly desired that none of our members contribute to this great evil by being concerned in importing, distilling or selling alcoholic or fermented liquors, or using them, (except for purposes strictly medicinal or mechanical,) or selling their grain or other produce for the purpose of distillation or fermentation.

If any shall so far disregard the concern of the Society and the labor of their friends as to continue in any of these practices, or give way to habits of intemperance from any cause whatever, and cannot be brought to such a sense of their misconduct as to desist from it, they should receive the care of the overseers. As wine, cider, and all other fermented liquors possess intoxicating qualities, their use has more or less tendency to the same evils as the stronger liquors; Friends should therefore avoid and discourage their use, manufacture, or sale.

We would affectionately advise and entreat all of our members to be careful in the use of intoxicating liquors, even for medicinal purposes, lest the appetite grow upon them, and they be ruined thereby; or, should they escape themselves, their example lead to the ruin of others; and that those who deal in these articles as druggists, for medicinal or mechanical purposes, be careful not to sell to those persons who will be likely to use them as beverages, and thus become a source of stumbling to others. Friends are advised to abstain from the cultivation, sale, or use of tobacco. It is deleterious in its effects, often laying the foundation for serious diseases. It is an expensive habit, generally offensive to those not accustomed to it, and frequently leads to other evil practices.

Monthly Meetings are directed to exercise a loving care with respect to the future acknowledgment of ministers, and the appointment to other important stations, of any who are in the habitual use of tobacco.

Friends are also earnestly advised against the unnecessary use of opium or any of its preparations.

CIVIL GOVERNMENT.

We have ever maintained that it is our duty to obey all the enactments of civil government, except those by which our allegiance to God is interfered with. We owe much to its blessings; through it, we enjoy liberty and protection, in connection with law and order; and while bound by our sense

of religious conviction, not to comply with those requisitions which violate our Christian principles, we desire ever to be found of those who are quiet in the land, a condition favorable to true Christian patriotism, and in which services highly valuable and useful may be rendered to the community. (1834.)

Liberty of conscience being the common right of all men, and particularly essential to the well-being of religious societies, we hold it to be indispensably incumbent upon us to maintain it inviolably; and therefore exhort all in profession with us to decline accepting any office or station in civil government, the duties of which are inconsistent with our religious principles; or in the exercise of which they may be, or apprehend themselves to be, under the necessity of exacting from others any compliances against which they are conscientiously scrupulous.

If any person in membership with us, notwithstanding the preceding admonition, shall persist in a conduct so repugnant to our principles, they should be treated with as in other cases of offense; and if they can not be brought to see and acknowledge their error, the Monthly Meeting to which they belong should proceed to testify against them.

Believing, therefore, that we are called to show forth to the world, in life and practice, that the blessed reign of the Messiah, the Prince of Peace, is begun, and we doubt not will proceed until it attains its completion in the earth, when according to the prophecies of Isaiah and Micah, "Nation

shall not lift up sword against nation, neither shall they learn war any more," we can not consistently join with such as form combinations of a hostile nature against any; much less in opposition to those placed in authority; nor can we unite with or encourage such as revile or asperse them, for it is written, "Thou shalt not speak evil of the ruler of thy people." Acts, xxiii. 5.

LAW.

If any of our members be complained of for withholding a just debt, they should be tenderly urged to payment; and if this be unavailing, they should be treated with as in other cases of disorderly conduct; and if any appear unable to satisfy their creditors, and manifest an honest intention, and shall offer their all to their creditors, without preference, let compassion and aid be extended to them as brethren, and objects of Christian charity; having done what they could, no more, for the present, can be justly expected from them. Yet if persons so failing in their circumstances should at any time thereafter be favored with ability to pay off their deficiencies, justice will require it of them, notwithstanding a composition with, and legal discharge from, their creditors may have been obtained. This is, however, not meant to furnish any with a pretext for advancing such claims, while persons so deficient are honestly laboring to retrieve their circumstances, nor until it shall clearly appear to their respective Monthly Meetings, or judicious committees thereof, that sufficient ability is

arrived at; when, if they be requested to comply, and persist in refusing, the said meetings shall proceed to disown them.

And it is further directed, that if any members of our religious Society, disregarding the Gospel order prescribed by our Discipline, shall arrest or sue at law other members (not being under such a necessity so to do as has been explained under article Arbitration), they, in so doing, do depart from the peaceable principles of which we make profession, and if, on being treated with by the Monthly Meetings to which they belong, they cannot be prevailed with to withdraw the suit, and pay the costs thereof, they should be disowned.

TRADE.

It being evident that where the manifestations and restraints of the Spirit of Truth are duly prized and regarded, He leads out of a bondage to the spirit of this world, and preserves the minds of His followers from many fettering and disqualifying entanglements; and contrariwise, that an inordinate love and pursuit of worldly riches often betrays those who are captivated by them into many difficulties and dangers, to the great obstruction of the work of truth in the heart; we affectionately desire that the counsel and gracious promise of our blessed Redeemer to His followers may be borne in remembrance by us, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you."

We are earnestly concerned that the service of

our religious Society may not be obstructed, or its reputation dishonored, by any imprudence of its members in their worldly engagements, and recommend to all that they be careful not to venture upon business they do not understand, nor launch into trade beyond their ability, and at the risk of others; but that they bound their engagements by their means, and when they enter into contracts or agreements, whether written or by words, that they endeavor, on all occasions, strictly to fulfill them, that no occasion of reproach may be given to truth and the Society.

We particularly exhort that none engage in any such concerns as depend upon the deceptive probabilities of hazardous enterprises; but rather content themselves with such a plain and moderate way of living as is consistent with the self-denying principle of which we make profession, whereby many disappointments and grievous perplexities may be avoided, and that tranquility of mind obtained which is inseparable from the right enjoyment even of temporal things. And it is advised that when any among us err, or are in danger of erring in these respects, they be faithfully and timely admonished.

It is further recommended, that Friends frequently inspect the state of their affairs, and keep their accounts so clear and accurate that they may, at any time, easily know whether they live within the bounds of their circumstances or not; and, in cases of death, that these may not be perplexing to survivors. And whenever any find that they have no

more property left than is sufficient to discharge their just debts, and their circumstances are becoming worse, it is advised that they immediately consult with some judicious Friends, and, without loss of time, make their circumstances known to their creditors, carefully avoiding the payment of one in preference to another, that so none may be injured, nor any reproach incurred by mismanagement. If any should proceed in trade at the hazard of the means of others, without their knowledge and consent, such conduct is reprehensible; and after having due care extended, if persisted in, a testimony should be borne against it by disowning them.

And where overseers, or other concerned Friends, have reason to fear that any person or family, by living above their means, or from a want of punctuality in fulfilling their contracts, or any other cause, are declining in their circumstances, and likely to fail, it is recommended that such be seasonably treated with, and (if it appear requisite) advised to call their creditors together without delay; and if, notwithstanding this advise, such persons still persist, and run into embarrassment, to the loss of others, and to their own disreputation, the Preparative or Monthly Meeting to which they belong ought to be timely informed thereof, and proceed to treat with them according to our rules.

It is directed, that where such failures occur, and the cases are under the care of Monthly Meetings, that the Friends appointed to visit the parties, inquire of their assignees, or trustees, how their deficiencies have happened, and report accordingly.

And neither Monthly nor other meetings should receive subscriptions, donations, nor bequests, from persons so circumstanced, until they have paid off their deficiencies, or are voluntarily acquitted thereof by their creditors: for it should be remembered, that though in such cases the defaulter may have been legally discharged, the property he may afterward acquire is not properly his own, till he has paid off his former debts to the satisfaction of his creditors. Wherefore, we further direct, that if any such person or persons, on being reminded of their duty in this respect, shall refuse to comply therewith, inquiry be made into the reason, and if it be not such as shall satisfy the Monthly Meetings of which they are members, and they can not be prevailed with; the said meetings, after a proper time of labor and forbearance, may issue a testimony of denial against them.

We also desire, that when Friends accept the office of assignee, or trustee, they be active in collecting the effects of the estate, and punctual and speedy in making distribution.

We further desire that executors and trustees concerned in wills, and settlements, may take especial care to discharge faithfully their respective trusts, according to the intent of the donors and testators, and that all charitable gifts, legacies, bequests and settlements of estates, by will or deed, intended and given for the use of the poor, the aged, the impotent, or for the education or apprenticeship of the children of poor Friends, may not be appropriated or converted to any other uses than

such as the donors or testators have directed. A violation herein, being an obvious perversion of justice, offenders in these respects should be dealt with; and unless they make due satisfaction to the injured parties, and to the meeting to which they belong, should be disowned.

We also caution all in membership with us, to be careful how they enter into securities with others, under the specious plea of rendering acts of kindness; many, by so doing, having been suddenly ruined, and their families reduced to deplorable circumstances. "Be not thou," said the wise man, "one of them that strike hands, or of them that are sureties for debts: if thou hast nothing to pay, why should he take away thy bed from under thee?"

It is our desire that Friends may wait for divine counsel in all their engagements, and not suffer their minds to be carried away by an inordinate desire of worldly riches; remembering the observation of the apostle in his day, and so often sorrowfully verified in ours: "they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which some having coveted after, have erred from the faith, and pierced themselves through with many sorrows." 1 Tim., vi. 9. Even when riches to any extraordinary degree have been amassed, by the successful industry of parents, how often have they proved like wings to their children, carrying them beyond the limitations of truth, into liberties repugnant to our religious testimonies, and

sometimes into enterprises, which have terminated in irreparable damage to their temporal affairs, if not an entire neglect of the great work of their souls' salvation.

We do not condemn industry; we believe it to be not only praiseworthy, but indispensable; it is the desire of great things, and the engrossment of the time and attention, from which we desire that our dear Friends may be preserved. We doubtless owe duties to ourselves, and our families, but do we not owe even ourselves to our all-wise, all protecting and provident Creator?

It is our earnest concern that in all our dealings and transactions among men, strict justice may be observed, and that no motives of pecuniary interest may induce any of our members to impose upon each other, or upon any with whom they may have commercial intercourse; and it is directed that Monthly Meetings be careful to extend suitable admonition against all deviations in these respects, for the help and recovery of delinquents; and as it is obvious that there can be no just pretensions to religious rectitude, without a conformity to moral justice, Monthly Meetings are authorized to disown those who will not be reclaimed by their brotherly endeavors in these respects.

CHRISTIAN SIMPLICITY.

In accordance with Gospel teaching, Friends should bear a faithful testimony against all extravagance, as it is the result of, and fosters pride. Sowing to the flesh is incompatible with the health

of the Christian, or his growth in grace. Bondage to the changing customs of the world in regard to dress is none the less burthensome because it is self-imposed. Let comfort, convenience, and utility be considered, rather than the useless and expensive fashions of the time.

We earnestly advise all to consider the simplicity that the Gospel enjoins, and to manifest in their dress, furniture of their houses, manner of living, and general deportment, that their affections are not set on things of earth, but, that they are following Him who is "Holy, harmless, undefiled, and separate from sinners."

A due regard to Christian simplicity should influence us in our intercourse with all men; we should be examples of the believers in word, and in conversation, "Let your speech be always with grace."

MODERATION.

The Christian, comprehending the relation existing between the things of time and eternity, has his mind directed toward an enduring inheritance, and his affections placed on things above. His treasure being in heaven, his heart is there also. This leads to the exercise of due moderation in the use of the things of this life. A defection from this simplicity of heart and heavenly-mindedness begets many imaginary wants; to gratify these some have been induced to enter into a larger extension of trade than they had the ability to conduct, and have frequently ended in failures and bankruptcies.

Friends are earnestly desired to have a care over their children, that they may not form habits of extravagance, and of expending money in the undue gratification of real wants ; or the gratification of supposed ones. Such extravagances usually increase with years, and frequently lead to dishonesty. We would lovingly remind our members that we are stewards of the Lord, entrusted with His means, which it is our duty to use in moderation in our dress, furniture, houses, and the satisfying of our wants and desires as servants that must give an account of our stewardship.

Meekness, moderation, and mercy, being among the distinguishing traits of the Christian character, we desire to caution our members against the indulgence of passion, or the exercise of cruelty even toward the brute creation, which a beneficent Providence has made subservient to our comfort and convenience.

DISORDERLY CONDUCT.

Where any transgress the rules of our Discipline, they should, without partiality, be admonished, and sought in Christian love and charity, so that it may be seen by all, that the restoring dispositions of meekness and Christian affection abound, before church censure takes place ; that a gospel spirit is the spring and motive of all our performances, as well in discipline as in worship.

If any of our members deny the Deity of our Lord and Savior Jesus Christ, the immediate revel-

ation of the Holy Spirit, or the authenticity of the Holy Scriptures, as it will be thereby manifested that they are not one in faith with us, the Monthly Meetings where they belong, after earnest and Christian labor, as in other cases of offense, for their reclamation, without effect, shall issue a testimony of disownment against them.

Friends are not to attend theatrical exhibitions, horse races, balls, dances, or other vain sports or amusements. They are not to be concerned in lotteries, or practice any kind of gambling, or participate in anything which, in its character or associations, has an injurious or demoralizing tendency.

Nor apply to those called jugglers, or fortune-tellers, or to those who, by pretending to any art or skill whatever, profess a knowledge of future events, hidden transactions, or where anything lost or stolen may be found. Nor are they to use or pretend to such art or skill.

Nor should they be guilty of lying, cursing, swearing, drunkenness, or any other scandalous or immoral practice.

Should any indulge in *any* of these practices, they should receive the tender care and admonition of the overseers, and, if they cannot be reclaimed, the meeting should proceed to disown them.

It is also directed that those who come late to meetings, or, when there, fall asleep or are restless, or leave the meeting unnecessarily, or otherwise demean themselves unbecoming our holy profession, on these solemn occasions, be tenderly treated

with and seasonably admonished. Friends should pay early attention, in the love of the Gospel, to such as neglect their duty in attending our Meetings for Worship. A willful neglect in this important duty being a manifest evidence of ingratitude to the divine author of all our mercies, and contrary to the practice of the primitive believers in Christ, it is our judgment that Monthly Meetings, after having fully discharged their duty toward such, and finding their endeavors to reclaim them ineffectual, are at liberty to disown them.

TESTIMONIALS OF DISOWNMENTS AND ACKNOWLEDGMENTS.

It is directed that offenders who incline to make acknowledgment of their offenses, shall prepare the same in writing, which ought to be offered to the committee appointed in their case. And if the purport is judged to be suitable to the occasion, the committee is to present it to the Monthly Meeting for its action. The meeting is then to consider the case, and inform the party of the result.

In all cases when a Monthly Meeting apprehends itself under a necessity to disown a member, such member, if his or her situation will admit of it, should be previously informed thereof; and when a testimony of disownment is issued against such individual, a copy thereof should be retained on the minutes of the Monthly Meeting, and one offered to the party testified against, where it is practicable to be done.

In order that the men's and women's meetings may act in unity and equality, as to receiving and disowning members, it is directed that when either meeting shall have come to a judgment to disown a member, the other shall be consulted, and they may appoint joint committees in the case, if it should be thought best, before a testimony of disownment is issued. And when a testimonial is adopted in one meeting, it should be sent to the other for concurrence and signing.

SECRET SOCIETIES.

We would affectionately and earnestly advise all our members against connecting themselves with any secret societies, although they may appear to be for the promotion of good objects, believing that their tendency is evil, and that they are calculated to lead from a dependence upon Christ and the Christian religion, and frequently into practical infidelity.

If any of our members should so far depart from our Christian views and principles as to take a secret oath or participate in the vain and ostentatious shows and public processions accompanied with music, badges, and other insignia of such societies, which we believe to be unbecoming a Christian, they are to be treated with, and if not brought to a sense of their error, to be disowned.

UNITY AND DETRACTION.

Behold how good and how pleasant it is for brethren to dwell together in unity. Psalm, cxxxiii. 1.

Where any hath received offense from another, let him first speak privately to the party concerned, and endeavor reconciliation between themselves; and not to whisper, or aggravate matters against them, behind their backs, to the widening of the breach. 1692.

Anonymous books, pamphlets, and papers, reflecting darkly on Friends, are testified against; and it is desired that no such book, pamphlet, or paper, be written, printed, published, or privately handed about, by any under our profession. 1718.

If you hear a report of a Friend to his disadvantage, be careful not to report it again, but go to the person of whom the report is, and inquire if it be true or not; and if it be true, then deal with such person for it, according to the doctrine of Christ; but if it be false, then endeavor, as much as in you lies, to stop such report. 1719.

It is our earnest desire that a spirit of love and humility may more and more diffuse itself among us, and influence the hearts of all, so that every one may come to seek peace, and pursue it; and that none be apt to take offense, but each in his own particular, be more careful to rectify his own failings and imperfections, than curious in observing, censuring, and aggravating those of others. This will lead to the exercise of mutual forbearance and forgiveness one of another; by which the

occasions of contention will be avoided, and the churches preserved in a state of peace and tranquility. 1736.

“Charity,” saith the Apostle, “hopeth all things.” It divulges not the faults of others, because, in its unbounded hope, it desires their removal without exposure. For the mind in which it dwells ascribes its own preservation, and the cleansing of its former sins, to the unbounded love of God in Christ Jesus, and it prays that all may partake of the same benefit. How opposite that disposition which delights to report evil, and to accuse! Shun it, dear Friends, as the poison of asps. The sacred writings emphatically denominate the grand adversary of mankind by the name of “accuser of the brethren.” “Follow,” therefore, “peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled.” 1804.

In view then of the great excellence of Christian charity, and that without this virtue we are but as “sounding brass or a tinkling symbol,” it is advised that, where any shall manifest a want thereof, by stirring up dissensions, or circulating slanderous reports, or by the indulgence of implacable resentment, overseers, and others concerned for the support of our Christian testimonies, timely and tenderly apprise them of the danger to which they expose themselves, and exhort them earnestly to cultivate a feeling of love and forgiveness, becom-

ing the character of those who have embraced the covenant of mercy. And if any, after due labor and care, can not be brought to a sense of their error, they should be proceeded with according to our order in other cases of offense, and testified against.

Should any offenders in these respects, shelter themselves under a pretense that they say no more than they have heard from others, but refuse to discover who those are, such should, in like manner, be treated with as tale-bearers, and testified against.

And if any of our members shall print or publish any writing which shall have a tendency to excite disunity and discord, such persons should be complained of to the Monthly Meeting to which they belong, and if they can not be convinced of the impropriety of their conduct, and condemn the same, to the satisfaction of said meeting, they should be disowned, as opposed to the peace and good order of Society.

ARBITRATIONS.

When differences arise between our members in regard to their property, they are to proceed in the following manner:

The party who thinks himself or herself aggrieved, should, in the first place, calmly and kindly, request the other to comply with the demand, and, if this be disputed, the complainant, or if residing at too great a distance, some Friend whom he or she may authorize, should take with

him one or two of the overseers, or other discreet Friends, and in their presence repeat the demand.

If this step also fail of the desired effect, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage by bond, or other written instrument adapted to the occasion, to abide by their determination.

Should this proposal be acceded to, and arbitrators accordingly chosen, they ought, as speedily as circumstances will admit, to appoint a time and place, and attend to the business without unnecessary delay ; giving the parties a fair and full hearing, in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known abroad, till they have fully digested the subject, and come to a clear decision ; which they should be careful to do within the time agreed on.

But if either of the parties refuse to submit the matter in dispute to arbitrators, or, when that is done, neglect to give his or her attendance when desired, without assigning a sufficient reason ; or not abide by their award when issued ; in either of these cases, such person so offending, should be complained of, or treated with ; and if the brotherly endeavors and admonition of Society, fail to produce a conformity to justice in the case, the Monthly Meeting should proceed to disown the offender, unless such person make it evident to the satisfaction of the meeting, that the award or proceedings have been erroneous or unjust. In which case the matter in dispute may be referred to the

same, or other arbitrators, as the meeting shall judge best; and their award shall be final. Or should either party be dissatisfied with the award, and the subject not be carried forward as a complaint, the party so dissatisfied may apply to the Monthly Meeting of which the other party is a member, for the privilege of another arbitration. In which case a judicious committee should be appointed to examine the grounds of the complaint; and should it be made appear that the award is erroneous or unjust (but not otherwise), another trial may be granted before the same or other arbitrators, at the discretion of the meeting, for a final decision.

After which, if either of the parties at variance, prove so regardless of peace and unity, as not to acquiesce in such confirmed or corrected determination, the Monthly Meeting to which he or she belongs should proceed to issue a testimony against the person so refusing.

Where arbitrators are at a loss for want of legal knowledge, it will be proper for them, at the joint expense of the parties, to take the opinion of counsel learned in the law, in order to qualify them for giving a proper judgment in the matter referred to them. And that they may the better answer the end of their appointment, and be helpful in conciliating the minds of the parties, they ought not to consider themselves as advocates for those by whom they are chosen, but as men whose duty it is to judge righteously, fearing the Lord. They should shun all previous information respect-

ing the case ; or, having heard anything in regard to it, remain as much as possible unbiased thereby. They should reject no evidence or witness proposed ; nor receive any, but in the presence of both parties ; and, in their award, they need not assign any reason for their determination.

And, whereas, there may be some circumstances even in disputed matters, wherein the foregoing equitable mode of proceeding can not be complied with : such as, first, the party absconding, or leaving the country with design to defraud his or her creditors ; or, second, apparent danger of bankruptcy, or being overloaded with debts, and other creditors generally coming on, which would occasion manifest damage to the claimant, by the time it would take in pursuing the above method ; or, third, where there may be danger of damage, as in case of executors, administrators, or trustees ; it may therefore be necessary, and it is directed, that the Monthly Meetings where such cases happen, and on due inquiry appear truly so, do hold excused such as shall appear to them really necessitated to proceed at law.

As it may sometimes occur that a member, either for want of a clear understanding of the business, or through an improper influence, may present a complaint against another member, wherein the overseers, after fully hearing both parties, being decidedly of opinion that the case does not require a reference, they are to advise a speedy settlement thereof ; which being ineffectual, and the complainant remaining dissatisfied therewith,

he may have liberty to inform the Preparative Meeting, where the other party is a member (without mentioning any name), that having a matter in dispute with one of their members, he is desirous of their assistance in order to a settlement thereof. The said meeting is then to appoint a committee, who are to give such advice and assistance in the case as they may apprehend necessary, but should they concur with the overseers, that a reference would not be proper, the complainant may have the privilege of requesting the assistance of the Monthly Meeting, in like manner, where the question is to be finally determined whether the dispute ought to be submitted to referees, or the complaint dismissed.

It is the judgment of the Yearly Meeting that Friends should not employ those members who occupy the station of minister as arbitrators where the matter in dispute is of a secular nature.

ADVICE TO PARENTS AND CHILDREN.

As next to our own souls, our children are the very immediate objects of our care and concern, we impress on all who are parents and governors of families, the great and lasting importance to the youth of a religious education. This would lead them to be solicitous that their tender and susceptible minds may be impressed with virtuous principles, and a just sense of the Divine Being, His wisdom, goodness, power, and omnipresence. They would be concerned to impress them with just sen-

timents in relation to the vanity and fallacy of transitory enjoyments, directing them to seek after that solid peace and serenity of mind attendant upon true religion, as the pearl of great price.

The importance of an early instruction in the law of God is set forth with peculiar strength, clearness, and solemnity in Deut., vi. 4 to 9: "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

It is requisite also that restraint be added to instruction, it being much easier, as well as more prudent, to exercise it upon the first appearance of an inclination to dangerous or hurtful liberties, than afterward; for where children, through the prevalence of fond affection, have been accustomed to improper indulgences, when they are grown to such a degree of ripeness, that the exertion of authority has become absolutely necessary, the strength of their passions so habituated, has often proved unconquerable, or very difficult to overcome, to the great hurt of the unhappy youth, and the unspeakable grief of the imprudently indulgent parents.

We know that virtue does not descend by lineal succession, nor piety by inheritance; yet we trust

that the Almighty graciously regards the sincere endeavors of those parents whose early and unremitting care is over their offspring for good. Be ye, therefore, examples to them in your meetings, your families, and employments. Keep them, while young, out of the vain fashions, the corrupt customs, and unprofitable conversation of the world; laboring to convince their young and tender minds of the propriety of restraint, when necessary; exhorting them to meekness, and commanding in wisdom. And, as they advance in age, guard them against the reading of plays, romances, and other publications of a nature prejudicial to the promotion of Christianity; likewise against public pastimes and pernicious diversions; all which have a tendency to draw the incautious mind from a sense of religious duty, to bring it into a state of alienation from the divine life, and to deprive it of that inexpressible comfort and delight attendant upon the daily exercise of religion and virtue.

In much love to the rising generation, we exhort them to avoid the many vanities and ensnaring corruptions to which they are exposed. Bear in mind, dear youth, that "the fear of the Lord is the beginning of wisdom." Take advice of godly parents, guardians, and friends: ever remembering that children ought to obey their parents in the Lord, and that disobedience therein is a breach of the moral law, and is always offensive in the divine sight.

It is considered incumbent on parents and heads of families to prevent, as much as possible, all those

under their direction from perusing those pernicious publications which are written for the purpose of weakening the authority of the Christian religion, or exciting doubts concerning the authenticity of the Holy Scriptures, and those saving truths declared in them ; lest the immature and feeble minds of such should be poisoned thereby, and a foundation laid for the greatest evils. It is also enjoined on all the members of our religious Society, that they discourage and suppress the reading of plays, romances, and novels, which have a tendency to awaken and invigorate those propensities “which war against the soul,” and which it is the duty and interest of every Christian mind to keep in a state of suppression.

Friends are advised to procure for their families instructive and suitable books, so that they may be well provided for.

We tenderly and earnestly encourage all our members to the individual, private devotional reading, and to the prayerful study of the Holy Scriptures. As such a practice becomes habitual, they will more and more understand the experience of the Psalmist, “How sweet are thy words unto my taste, yea sweeter than honey unto my mouth.”

No less do we earnestly advise and exhort all parents and heads of families to instruct their children and others under their care in the doctrines and precepts of the Christian religion as contained therein.

We are also concerned to recommend the study of the Holy Scriptures in our schools ; believing that

such a practice would have a tendency not only to advance the literary improvement of our children, but would also contribute in no small degree to the formation of sound principles, and to their preservation in the ways of righteousness.

SECTION III.

MEETINGS FOR DISCIPLINE,

AND RULES CONCERNING THEM.

The connection and subordination of our Meetings for Discipline are thus: Preparative Meetings are accountable to the Monthly; Monthly to the Quarterly; and Quarterly to the Yearly Meeting; so that if the Yearly Meeting be at any time dissatisfied with the proceedings of any subordinate meeting, or a Quarterly Meeting with the proceedings of any of its Monthly Meetings, or a Monthly Meeting with the proceedings of any of its Preparative Meetings, such meetings ought, with readiness and meekness, to render accounts thereof when required; and correct or expunge any of their minutes according to the direction of the superior meeting.

No Quarterly Meeting should be set up or laid down, without the consent of the Yearly Meeting; no Monthly Meeting without the consent of the Quarterly Meeting; nor any Preparative or other meeting for business, until application to the Monthly Meeting be first made; and when there approved, the consent of the Quarterly Meeting be also obtained. Also, no Meeting for Worship, intended to consist of Friends belonging to two or more Monthly Meetings, shall be established until

the proposal be offered to, and approved by, those Monthly Meetings, and the consent of their respective Quarterly Meeting or Meetings be obtained; when the meeting proposed is opened, it should be attended by a few Friends deputed by each of the said Monthly Meetings. And if at any time it be thought expedient that a Preparative Meeting should be held at the same place, the consent of the said Monthly and Quarterly Meetings should be in like manner applied for and obtained; and the Preparative Meeting should be annexed to any of those Monthly Meetings, as may appear most likely to conduce to the benefit and convenience of the individuals who compose it, and the advantage of Society.

We believe it would be an acceptable and useful service, if Friends were occasionally to attend the smaller Meetings for Worship in the districts where they reside, and the subject is recommended to the attention of Monthly Meetings. Such intercourse would enable Friends to enter more closely into the peculiar circumstances of their brethren; and would, we believe, tend to strengthen the precious bonds of Christian fellowship. (1826.)

It is directed that a book be provided by every Monthly and Quarterly Meeting, and fair records kept therein of their proceedings. Monthly Meetings particularly, are advised to attend to, and finish all business with care and dispatch, that it may at no time suffer by improper delay; and if any case under consideration prove too weighty or difficult for them to determine, they should apply to

their respective Quarterly Meetings for assistance ; or, if the circumstances be such as to require it, refer it thereto by minute.

In all cases, where any Monthly or Quarterly Meeting has occasion for, and requests copies of any papers, minutes, or records of another Monthly or Quarterly Meeting, the same should be accordingly granted.

Where any difference happens among Friends, and the same be entered in any Monthly or Quarterly Meeting book, if the parties, or either of them, think that copies of such entries may be useful, or necessary for them, and request the same, such Monthly or Quarterly Meetings shall have a discretionary power to give or refuse such copies, according to the circumstances and motives attending.

A committee should be annually appointed, in each of our Quarterly and Monthly Meetings, to nominate clerks.

The Preparative Meetings are to prepare business, as occasion may require, to be laid before Monthly Meetings. And when it is concluded to carry any cases forward, they should be entered in writing, and forwarded by the clerk, to the Monthly Meeting ; proper notes whereof should be carefully preserved by clerks of Preparative Meetings.

Monthly Meetings are directed to ascertain whether each family within their limits is provided with a copy of the Holy Scriptures, and to see that those who are destitute of them be supplied.

INDIANA YEARLY MEETING.

Indiana Yearly Meeting is composed of Friends in the eastern part of Indiana, and in the western part of Ohio, etc. It was set off from Ohio Yearly Meeting, and the first Yearly Meeting was held in the Tenth month, 1821, at White Water, Wayne County, Indiana, which is now in the limits of the city of Richmond, in which city it has since been held. The Yearly Meeting for Discipline is to open at ten o'clock on Fourth day morning after the fourth First day in the Ninth month.

The Representatives from the Quarterly Meetings, both men and women, are annually to nominate a Clerk, and an assistant or assistants, at the close of the first sitting of the Meeting for Discipline, whose names are to be reported at the opening of the next sitting.

Representatives having the care of the Reports from the Quarterly Meetings, are to put them into the hands of the Clerk of the meeting for the preceding year, before the opening of the Meeting for Discipline, in order that time may be saved to the meeting, by a previous entry of the names of Representatives. No Representative ought to withdraw from the Yearly Meeting before it closes without leave.

All communications directed to the Yearly Meeting, except from such meetings as correspond regularly therewith, are to be previously perused by a nomination of Friends for the purpose; who are to consider and report whether the same be proper to be read in the Yearly Meeting.

The design of our Annual Meetings, in their first constitution, being in order to a general oversight and care of the churches, pertaining to our Christian communion, it remains to be our fervent desire, that good order, unity, and concord may be maintained among us. We know that love and unity, founded upon Christian principles, are promotive of truth and righteousness among ourselves, and we believe also that when conspicuous in us, they have their influence upon those around us. Under these considerations, we fervently desire, and humbly hope, that He who hath to the present day preserved us a people highly favored, will be graciously pleased still to animate us with a zealous concern, that love and good will may predominate in us individually, and that union, peace, and concord may prevail in every department of the church.

REPRESENTATIVE MEETING.

In order that the Yearly Meeting, with its several branches, might be properly represented, during the recess thereof, a meeting has been instituted by the name of the *Representative Meeting, or meeting representing the Yearly Meeting in its recess*, which is to consist of twenty-six Friends, appointed by the Yearly Meeting, and four Friends appointed by each of the Quarterly Meetings, (both Yearly and Quarterly Meetings are advised to review their appointments, at least once in five years, and make such changes as they may think necessary,) who are to meet at the Yearly Meeting House, in Richmond, Indiana, at three o'clock on Third-day preceding

the Yearly Meeting; but the said meeting is privileged to sit on its own adjournments, or to call a special meeting whenever four members shall judge it necessary; and is to be subject to the following rules:

I. The said meeting shall keep fair minutes of all its proceedings, and annually lay them before the Yearly Meeting.

II. No less number than twelve of the members attending shall constitute a meeting, capable of transacting business.

III. On all occasions of uncommon importance, when a call is made, previous notice thereof shall be given or sent to all the members, if practicable.

IV. In case of the decease of any member, or members, appointed either by the Yearly Meeting or Quarterly Meetings, whose place is not promptly supplied, the Representative Meeting should notify said meeting, or meetings, thereof, in order that the places may be supplied by new appointments.

V. The said meeting is not to adopt any article of faith or discipline, which has not been determined by the Yearly Meeting.

The further services confided to the said Representative Meeting are:

1. In general to represent the Yearly Meeting, and to appear on its behalf, in cases where the interest or reputation of our religious Society may render it needful.

2. To take the oversight and inspection of all writings offered for inspection, proposed to be printed, explanatory of our religious principles or

testimonies ; and to promote or suppress the same at their discretion ; also to print and distribute any writings already published by the Society, or which may be offered for inspection as aforesaid, and approved. And in all cases where expenses are incurred, in the execution of the duties assigned them, they are authorized to draw on the treasurer of the Yearly Meeting for such sums as may be necessary.

3. To inspect and ascertain titles to lands, or other estates belonging to any of our meetings ; also to attend to the appropriation of charitable legacies and donations ; or to give such advice respecting the same as may appear necessary.

4. To receive from the several Quarterly Meetings their annual accounts of sufferings, and also such memorials concerning deceased Friends, as those meetings may have concurred in : that when examined and approved, they may be laid before the Yearly Meeting.

5. To extend such advice and assistance to any individuals under sufferings for our testimonies as their cases may require ; and, if necessary, to apply to the Government, or persons in authority, on their behalf.

6. To correspond with such other Meetings for Sufferings, or Representative Meetings, as are or may be established by any other Yearly Meeting of our religious Society, on the common concerns of the Society.

A Monthly or Quarterly Meeting, or committee of the Yearly Meeting, should not petition or memorialize congress, or a legislature, in the name of the Society ; but if any necessity require, in

any case of emergency, a meeting of the Representative Meeting should be called, to which the subject of petition should be presented, and in the recess of the Yearly Meeting, full powers are conferred on the Representative Meeting to act, as in their judgment the case may require.

Approved ministers, and members of any other Representative Meetings corresponding with this, may also be permitted to attend its sittings, when they are so inclined.

It being a business assigned to the Representative Meeting to take the oversight of all writings proposed to be printed, explanatory of our religious principles or testimonies, our members, who may have it in prospect to publish any such writings, for which the Society are to be responsible, are to lay them before said meeting, for its advice and concurrence.

•
REPRESENTATIVES.

It is directed, that a suitable number of Friends be appointed in each Monthly Meeting, as representatives to attend the Quarterly Meetings, with such reports in writing, signed by the clerk, as may be given them in charge; also, that at least four Friends be appointed, for the like service, in each Quarterly Meeting, to attend the Yearly Meeting. And it is directed that all Friends who submit to these important services, be punctual in their attendance; or if prevented by sickness, or any other unavoidable occurrence, that they be careful to send information thereof; also that those who

are under appointments to attend meetings as representatives, do not withdraw therefrom before the conclusion of such meetings, without obtaining the consent thereof.

APPLICATIONS FOR MEMBERSHIP.

Requests for membership may be presented to the Monthly Meeting, either through the Overseers and the Preparative Meeting, or directly to the Monthly Meeting, which shall act upon the application according to its judgment, and endeavor to ascertain the motives of the applicant, and whether profession of faith in Christ is made, and our views of the Gospel accepted, and the present conduct of the applicant shows the sincerity of his (or her) profession. When applicants for membership bring letters of recommendation from other religious denominations, Monthly Meetings are at liberty to exercise their judgment as to the manner of receiving them into membership with us. When a Monthly Meeting receives a person into membership, a minute to that import is to be made and the individual is to be informed of his reception.

And it is our desire, when a smaller or larger number of individuals who may reside remote from any Monthly Meeting, and who may be awakened to a sense of their spiritual wants, and may incline to embrace the doctrines of the Gospel as held by us, that ministers, elders, overseers, and other Friends should render them such advice and encouragement, as in the wisdom of truth they

may be enabled to do, in order that such may be well informed in Christian doctrine; and if at any time it should be desired by such individuals to be admitted to full membership with us, the Friends who have extended care as aforesaid, should inform the Monthly Meeting most convenient, and such meeting, after extending the proper care, may be at liberty to receive them into membership collectively; or, should the Monthly Meeting desire assistance, the case may be forwarded to the Quarterly Meeting for advice and assistance before final action.

And Friends are earnestly desired to be careful that they discharge their whole duty toward those who manifest an interest in their spiritual welfare, by attending our religious meetings, or are inclined to join us in religious fellowship; to visit such in the love of Christ for their encouragement in a Christian course of life^g, and to instruct them in a knowledge of the doctrines of our Lord Jesus Christ..

RIGHTS OF CHILDREN.

On the subject of the right of children to membership in the Society, such right is to be understood as extended to any child born of parents in membership.

Although we recognize the children of our members as objects of our care, and partakers of the outward privileges of Christian fellowship, we would earnestly remind all, that such recognition can not constitute them members of the Church of Christ. Nothing can effect this but the power of the Holy

Spirit, working repentance toward God and faith toward our Lord Jesus Christ; therefore, let the words of our Divine Master have their due place with us all: "Ye must be born again."

JOINING ANOTHER RELIGIOUS SOCIETY.

If one of our members shall join another religious society, the overseers, after extending Christian care to such person, are directed, at a suitable time, to report the fact to the Preparative Meeting of which he or she is a member, by which it shall be forwarded to the Monthly Meeting, which shall appoint a judicious committee to visit the individual and learn the cause of such step, and if possible remove the same, and labor to restore them to fellowship with our religious Society. Such committees are earnestly advised in all their labors to seek to be filled with the charity "which suffereth long and is kind, vaunteth not itself, is not puffed up, and thinketh no evil," so as if possible to leave a kind and tender impression upon the minds of those with whom they labor, and to make them feel that the door is fully open for their return to us.

If the labor prove unavailing, the fact should be reported to the Monthly Meeting, which may consider the right of membership of such person relinquished, and inform him or her thereof.

When a member of our religious Society, whose life and Christian walk has been commendable, desires to attach himself or herself to some other evangelical church, Monthly Meetings are at liberty

to give them a letter stating their standing amongst us — after due care and inquiry. Whereupon the right of membership of such person in our religious Society shall cease.

RESIGNATIONS.

When any member desires to resign his right of membership, he is to present his resignation in writing to the Monthly Meeting of which he is a member; which meeting, after taking proper care in the case, may accept the resignation.

REMOVALS.

All members removing beyond the limits of their Monthly Meetings, whether for a permanent or only a certain limited time, are to apply to their respective meetings for certificates, directed to those within the limits of which they propose to sojourn or settle. Whereupon Monthly Meetings should, previously to granting such certificates, appoint a committee of men Friends, if the applicant be a male, or of women, if a female; but if the applicants be males and females, then a joint committee, to make careful inquiry respecting their conduct and the proper adjustment of their outward affairs, and if they find nothing to hinder, to prepare a certificate, and report it to the next Monthly Meeting; when, if no obstruction appear, such certificate should be granted and signed by the clerks of the men's and the women's meetings.

But if any shall remove without so applying, the Monthly Meeting of which they are members, after making inquiry, as in cases of applicants, and finding no obstruction, should, without improper delay, send certificates for them to the Monthly Meetings within the limits of which they have removed. But if their previous conduct require that they be treated with, and the distance be such as to render it inconvenient for the meeting they removed from, the Monthly Meeting within the limits of which they are, should be requested to treat with them, and report the effect of their care; after which, if their labor prove satisfactory, certificates of removal may be directed; but if otherwise, they should be disowned.

Where apprentices, or persons under age, are under the necessity of going from one place to other, their parents or guardians should apply for certificates for them, recommending them to the care and oversight of the Monthly Meeting to which they remove.

If any members of our religious Society come within the compass of any Monthly Meeting, not being recommended by certificates, and be of disorderly conduct, the overseers or other Friends, should admonish them, or if the occasion require it, report the case to the Preparative, and from thence to the Monthly Meeting; which should thereupon inform the Monthly Meeting of which they are members, of the circumstances, and take the direction of said meeting for treating further with them, agreeably to our rules in cases of that nature.

All certificates of removal, brought by any Friends intending to become residents, shall be lodged in the Monthly Meeting where the same are accepted; and every meeting shall keep a record of all certificates which it may give forth.

When certificates of removal from one Monthly Meeting to another are accepted, the persons recommended shall be considered members of the meeting to which they remove.

When certificates are adopted, signed, and recorded, they should immediately be placed in the hands of the proper correspondents, who should sign them, pre-pay the postage, and forward them without delay, to the regular correspondent of the meeting to which they are addressed; and when certificates are received, they are to be read in each meeting.

Monthly Meetings receiving certificates are to acknowledge the reception thereof to the Monthly Meeting which issued them.

Monthly Meetings are directed to acknowledge the reception of certificates of removal from Great Britain or Ireland, by transmitting, seasonably, to one of our proper Yearly Meeting correspondents for that purpose, a suitable extract of their minute of reception, properly signed by the clerk, and countersigned by their correspondent.

We feel it our concern to caution Friends to be very circumspect how they remove themselves and families. It having been observed that the dissolving of old, and forming of new connections, have in some instances been attended with effects prejudicial to a growth in truth, both in the heads and younger

branches of families, especially where the inclination to such removals has originated in worldly motives. (1789.)

CARE OF THE POOR.

As mercy, compassion, and charity are eminently required by the Gospel, it is directed that the cases of our members who are in indigent circumstances be duly inspected, in order that advice and relief may be seasonably extended, and assistance afforded them, in such business as they are capable of. To defray the expenses which their support, and the education of their children will necessarily occasion, it is recommended to each Monthly and Preparative Meeting of Friends, to be liberal in subscriptions for these purposes. And in the exercise of this benevolent care, it is desired that we may always guard against unnecessarily exposing the names or situation of our fellow-members. Those who need pecuniary aid, ought to accept the deliberate advice of their Friends, and manifest a becoming disposition to conform to their judgment.

OVERSEERS.

The office of overseer among us is of great importance, and, when rightly filled, of great value. We feel much for our friends who are appointed to this station. In the proper performance of their service much humiliation may prevail: but while it is well they should be sensible of their own infirmity,

this consideration ought not to be allowed to interfere with the right discharge of their duty. We encourage them to cherish an interest in the spiritual welfare of all their fellow-members, to exercise a watchful care and affectionate oversight, and more especially to manifest their sympathy with their younger Friends, in the peculiar circumstances in which some of them are placed. We invite them to be diligent in warning and counseling the young, in privacy, faithfulness, and love; endeavoring to attract them to the paths of virtue and self-denial, and to faith in Christ, as their Shepherd, their Savior, and their King. Nor would we limit the performance of these duties to those who occupy such stations: we are all to watch over one another for good, and to be mutually interested one for another, being united together as lively stones in the spiritual building of which the Lord Jesus Christ is the chief corner-stone. (1851.)

In every Monthly Meeting, a proper number of faithful and judicious men and women Friends, belonging to each of the particular or Preparative Meetings, should be appointed overseers within the same; whose duty it is to exercise a vigilant and tender care over their fellow-members; that if anything repugnant to the harmony and good order of the Society appears among them, it may be timely attended to. And to prevent the introduction of all unnecessary and premature complaints to meetings of business, it is advised, that if any member shall have cause of complaint against another, it be mentioned to the overseers; who are to see that the

party complained of has been treated with, according to Gospel order, previously to the case being reported to the Preparative or Monthly Meeting. And should complaints be made to the overseers, or other judicious Friends, against any of our members, by persons who have not a right of membership with us, the complaint ought not to be slighted or rejected because the complainant is not a member, but such care should be extended in the case as may evince that our object is the equal and impartial administration of justice, without respect to persons. And it is desired, that in dealing with any, it be done in the spirit of meekness and love, patiently endeavoring to instruct and advise them; and, if ineffectual, the Preparative Meeting should be informed thereof; that, if needful, the case may be laid before the Monthly Meeting; of which notice should be given to the party, when it can be conveniently done.

It is further recommended to our Monthly Meetings, that a committee be appointed at least once in three years, or as much oftener as the occasion may require, to consider the propriety of a change of overseers. And we tenderly exhort all our members, who may be rightly called into this, or any other service of the church, not hastily to excuse themselves therefrom, but seriously to consider the advice of the apostle: "Feed the flock of God, which is among you; taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to

the flock: and when the chief shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." 1 Pet., v. 2, 3, 4.

Overseers are to use proper discretion in reference to bringing forward cases of complaint to the Monthly Meeting. If the offender manifest repentance and contrition, and shows a disposition to make such amends as are in his power, to those he has injured, the case should not be reported to the Monthly Meeting; unless it is one of scandalous or immoral conduct. See 2 Tim., ii. 24-26; 2 Cor., ii. 5-8.

QUERIES AND ADVICES.

In order that the Yearly Meeting may be clearly informed of the state of Society, the following queries are directed to the Subordinate Meetings; and in desiring answers to them, the design of the Yearly Meeting is, not only to be informed of the due observance of the several branches of our Christian testimony, but also to impress on the minds of our members, a profitable individual examination of themselves, how far they act consistently with their religious profession; and also to excite elders, overseers, and other concerned Friends, to discharge their duty faithfully, in administering counsel and admonition when necessary.

It is directed that the following four queries be read, deliberately considered, and answered, in each Preparative and Monthly Meeting, once in the year, in order to convey an explicit account, in writing, to the Quarterly Meetings, next preceding

the Yearly Meeting; and from thence an account is to be forwarded to the Yearly Meeting.

Nor is the reading and answering of them enjoined on any Preparative Meeting, where the members of that and the Monthly Meetings are the same.

QUERIES.

1. Are your Meetings for Worship and Discipline regularly held, and are they well and punctually attended?

2. Do Friends, in their intercourse amongst men, give evidence that they are imbued with the love of Christ? Do they instruct their children in the principles of the Christian religion, and bring them up to habits of industry and simplicity; and are they encouraged to the reading and study of the Holy Scriptures?

3. Are Friends careful in regard to contracting debts and other engagements, so that no discredit or reproach may occur for want of promptness in complying with the same; and are Friends careful of the reputation of others in every respect?

4. When any of our members are overtaken in a fault, are timely measures taken to restore them in the spirit of meekness and love?

The two following queries are to be read and seriously considered, at least once in the year, by Quarterly, Monthly, and Preparative Meetings, in such order and distribution throughout the year, and otherwise in such manner as may seem to each Meeting most suitable.

Meetings may at their discretion, have these queries, or any of them, read after their Meetings for Worship, whenever it may be thought profitable to do so. No meeting is called upon to answer them :

1. Are your Meetings for Worship occasions of religious solemnity and edification, in which, through Christ, our ever-living High Priest and Intercessor, the Father is worshipped in spirit and in truth ?

2. Do you walk in love, as Christ also hath loved you ? Do you cherish a forgiving spirit ?

GENERAL ADVICES.

It is further directed that in the Preparative and Monthly Meetings, or in such other meetings as the Monthly Meeting may direct, the following advices may be read, with a suitable pause between them, as a means of exciting those present to a consideration, whether there is any occasion for an extension of care in these respects, in relation either to themselves or others :

ADVICES.

Parents and heads of families are earnestly advised to maintain daily family worship. For this purpose let them collect their families and read a portion of the Holy Scriptures, with their minds turned to their Divine Author with prayer that He would apply them to the hearts and understandings of themselves and children. They should also seek for divine ability to unite with their families in vocal prayer and praise.

Take heed, dear friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance, and living faith in the Son of God, to reconciliation with our Heavenly Father ; and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Savior, Jesus Christ.

Be earnestly concerned in religious meetings reverently to present yourselves before the Lord, and seek by the help of the Holy Spirit, to worship God through Jesus Christ.

Prize the privilege of access by Him unto the Father.

Continue instant in prayer, and watch in the same with thanksgiving.

Be in the frequent practice of waiting upon the Lord in private retirement ; honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Be diligent in the private perusal of the Holy Scriptures ; and let the reading of them in your families be devoutly conducted.

Be careful to make a profitable and religious use of those portions of time on the first day of the week which are not occupied by our meetings for worship.

Live in love as Christian brethren, ready to be helpful to one another, and sympathizing with each other in the trials and afflictions of life.

Watch over one another for good, manifesting an earnest desire that each may possess a well grounded hope in Christ.

Follow peace with all men, desiring the true happiness of all; be kind and liberal to the poor, and endeavor to promote the temporal, moral, and religious well being of your fellow men.

With a tender conscience, in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

Maintain a strict integrity in your transactions in trade, and in all your outward concerns.

Guard against the spirit of speculation, and the snare of accumulating wealth. Remember that we must account for the mode of acquiring, as well as for the manner of using, and finally disposing of, our possessions.

Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your style and manner of living.

Carefully maintain in your own conduct, and encourage in your families, truthfulness and sincerity; and avoid worldliness in all its forms.

Guard watchfully against the introduction into your households of publications of a hurtful tendency; and against such companionships, indulgences and recreations, whether for yourselves or for your children, as may in anywise interfere with a growth in grace.

Avoid such sports and places of diversion as are frivolous or demoralizing; all kinds of gaming; the frequenting of public houses and places of idle resort, and the use of all intoxicating beverages, and of tobacco and opium.

In contemplating the engagement of marriage, look principally to that which will help you on your heavenward journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a union, of an accordance in religious principles and practice. Ask counsel of God; desiring above all temporal considerations, that your union may be owned and blessed of Him.

Watch with Christian tenderness over the opening minds of your children; inure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures; and seek for ability to imbue their hearts with the love of their Heavenly Father, their Redeemer and their Sanctifier.

Finally, dear friends, let your whole conduct and conversation be such as becomes the Gospel. Exercise yourselves to have always a conscience void of offense toward God and man. Be steadfast and faithful in your allegiance and service to your Lord; continue in His love; endeavoring to keep the unity of the Spirit in the bond of peace. 1791. 1801. 1833. 1861. 1875.

APPEALS.

If any be dissatisfied with, or think themselves aggrieved by the judgment of a Monthly Meeting, they may, after a copy of the testimony of disownment is offered to them, notify the first or second Monthly Meeting following (but no other), of their intention of appealing to the ensuing Quarterly

Meeting, which notification the Monthly Meeting should enter on its minutes, and appoint four or more Friends, to attend the Quarterly Meeting, with a copy of the proceedings relative to the case, signed by the clerk, to show the reasons whereon that judgment was founded. The Quarterly Meeting is then to refer the same to a committee of Friends, noticing the propriety of any objection made by the appellant against persons thus nominated (omitting those of the Monthly Meeting from which the appeal comes), and to confirm or reverse the said judgment, as on impartial examination, shall appear to be right.

When the Quarterly Meeting's committee report their judgment, and the meeting is satisfied therewith, then a committee should be appointed to inform the appellant of the meeting's decision in the case. The committee should give him the information as soon after the Quarter as is practicable, and report to next meeting; and if the appellant is dissatisfied with the meeting's decision, he may notify the first or second Quarterly Meeting after he receives such information, of his further intention of appealing to the Yearly Meeting, but not afterward. The said Quarterly Meeting, after recording such notification, is in like manner to appoint at least three Friends, to attend the Yearly Meeting, with copies of the records of both Monthly and Quarterly Meetings in the case, signed by their clerks; here it is to be finally determined, and a copy of the determination is to be sent to the Quarterly Meeting from which the appeal came.

· Notices of appeals are to be forwarded from subordinate to superior meetings, in the regular reports of such meetings.

All committees in cases of appeals should make written report, and when the judgment is reversed, to state therein the ground upon which their judgment is founded.

But when the proceedings of a subordinate meeting are nullified in consequence of irregular proceedings, said meeting, or the overseers, should resume the consideration of the offense, if it be such as to require it, and proceed therein according to gospel order.

SECTION IV.

MINISTERS AND ELDERS,

AND THEIR MEETINGS.

We believe that gospel ministry is not of man, but by the revelation of Jesus Christ. Holding it to be a doctrine truly Christian, that the Spirit of God is the foundation of all true knowledge in relation to that duty which we owe to Him, and one to another, we earnestly exhort, that those among us who apprehend that they are called to the ministry of the gospel may, in their public services especially, attend closely to their several and peculiar gifts, waiting for that divine ability by which they may faithfully and availingly minister the Word.

THE MODE OF ACKNOWLEDGING MINISTERS.

When a Friend has frequently appeared in our religious meetings as a minister, and the Preparative Meeting of Ministers and Elders apprehends that it is seasonable, the subject should claim the attention of the Monthly Meeting. The proposition should be forwarded to the Quarterly Meeting of Ministers and Elders, by which, if united in, it should be transmitted to the Monthly Meeting of which the Friend is a member—and until the ap-

probation of the Monthly Meeting is obtained, no such Friend is to be permitted to sit in the Meetings of Ministers and Elders, unless by consent of that body, nor allowed to travel abroad as a minister. The Monthly Meeting should transmit a copy of its minute to the Preparative Meeting of Ministers and Elders; and also forward an account thereof to the Quarterly Meeting, by which it should be sent to the Yearly Meeting.

If any acknowledged minister shall at any time be thought, by negligence, unfaithfulness, or otherwise, to have lost his or her service in that station, so as to become burdensome, and the subject of uneasiness (yet not so as to be under the care of a Meeting of Discipline on that account, or for misconduct), it is advised that a timely and tender care be extended to such person, according to Gospel order; first by the individuals concerned, and then by the Preparative Meeting of Ministers and Elders to which he or she may belong; should these labors prove unavailing, report of the case should be made by that meeting to the Quarterly Meeting of Ministers and Elders, where a few Friends should be deputed to assist the said Preparative Meeting, in a further extension of labor with the party; if this also prove unavailing, and on report thereof to the said Quarterly Meeting, it appears that the said Preparative Meeting has fully discharged its duty to the individual, the case should then be transmitted to the Monthly Meeting for Discipline of which the party is a member, and left under its care; and he or she ought from that time to refrain

from attending any such meetings, until they shall be again recommended, as at first.

LIBERATING MINISTERS FOR RELIGIOUS SERVICE.

When Ministers of the Gospel, of either sex, feel that they are called to travel in the service of the gospel, they must lay the subject before the joint Monthly Meeting of men and women Friends of which they are members, and obtain a certificate of the unity and concurrence of the Meeting, signed by its clerks. And should they desire to visit all the meetings of any Yearly Meeting, they must also present their concern (with the certificate of the Monthly Meeting), to the joint Quarterly Meeting of men and women Friends, and obtain the consent of the Quarterly Meeting, which must be endorsed on the Monthly Meeting's certificate. This certificate is to be returned to these meetings when they have completed the service for which they were liberated.

It is also directed that no Monthly or Quarterly Meetings liberate a minister to make a general visit to the meetings of more than two Yearly Meetings at one time.

SUPPLY OF MINISTRY.

The Yearly Meeting recognizes the blessing to any meeting of a living ministry, and would earnestly recommend Monthly and Quarterly Meetings, wherein several members exercise ministerial gifts, to consider the needs of Meetings, or companies of

enquirers who are not so blessed, and take measures to supply such meetings or companies, either temporarily or permanently with ministers, as they may think best; taking care neither to require too much sacrifice of individuals on the one hand, nor to improperly burden the church on the other.

SUPPORT OF MINISTRY.

We would impress upon the mind of every believer the necessity of sharing the burden and sacrifices attending the fulfilment of the command, "Go ye into all the world and preach the Gospel to every creature," being convinced that spiritual poverty will result from the withholding of means needed for the promulgation of the Gospel.

When meetings liberate ministers of the Gospel for any service, they should provide the requisite pecuniary means for their traveling expenses, and, when necessary, provide for the maintenance of their families while engaged in this service. For this purpose Quarterly and Monthly Meetings are directed to form a special fund in each Quarterly and Monthly Meeting to be known as "The Fund for the Spread of the Gospel," and appoint committees to have charge of said Fund, which shall report to their respective meetings, once in the year, the condition of the Fund and the probable amount needed for the ensuing year.

These committees shall also have power, when necessary, to aid such ministers as feel called to devote their time to the work, and as may be lib-

erated by the Monthly Meetings for services in their own limits.

MEETINGS OF MINISTERS AND ELDERS.

The ministers and elders of each Monthly Meeting are required to meet once in three months, at such time and place as the Monthly Meeting may direct, and such meeting may at any time be discontinued by the Monthly Meeting in the capacity of a Preparative Meeting of Ministers and Elders; when the queries addressed to such meetings are to be read and considered, and answers to them in writing, signed by the clerk, are to be forwarded to the ensuing Quarterly Meeting of Ministers and Elders, to attend which two or more Friends shall be appointed as representatives; here also, if, in the course of inquiry, any deficiency has appeared, care should be taken that it be remedied.

And in the Quarterly Meetings the same queries are also to be read, together with the answers which are brought from their Preparative Meetings. In these meetings the state of the members is to be considered, and where occasion requires it, advice and counsel may be seasonably extended; and once in the year, those answers comprised in a written report, and signed by the clerk, are to be forwarded to the Yearly Meeting of Ministers and Elders, by four or more Friends appointed as representatives. In this meeting the queries are also to be read, with the answers from the several Quarters, and the state of this part of Society being collected

and considered, advices adapted thereto may, if requisite, be issued to the Subordinate Meetings of Ministers and Elders. Here all such ministers as apprehend they are required to go in the service of Christ beyond sea, or beyond the limits of the United States of North America, except to the Canadas, New Brunswick, or Nova Scotia, after obtaining a certificate of the concurrence of the Monthly Meeting, indorsed by the Quarterly Meeting, are to communicate their prospects of duty relative thereto, and produce the said certificates; and if, upon consideration, the same are united with by the said Meeting of Ministers and Elders, a certificate thereof, signed by the clerk, should be granted.

None of the said Meetings of Ministers and Elders are in any wise to interfere with the business of any Meeting for Discipline; nor is the Yearly Meeting of Ministers and Elders to suffer its adjournments to interfere with the sittings of the Yearly Meeting for Discipline.

When a Monthly Meeting is divided, should there not be a sufficient number of ministers and elders to compose a Meeting within each of those Monthly Meetings, the members of both shall continue to compose one Preparative Meeting, until the number shall be sufficient to compose two.

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

The Yearly Meeting requires that the following three queries, formed for the use of the Meet-

ings of Ministers and Elders, be read and considered three times in the year, by each Preparative Meeting of Ministers and Elders, and that they be answered in writing by the Preparatives to their Quarterly Meetings next preceding the Yearly Meeting of Ministers and Elders; and by the Quarterly Meetings to the Yearly Meeting of Ministers and Elders:

1. Are you engaged to watch unto prayer, that you may yourselves be preserved in humble dependence on Christ, and in earnest religious exercise for the conversion of sinners, and for the edifying of the body in the faith and hope of the gospel?

2. Do you hold scriptural views on Christian doctrine, and are you concerned to occupy the spiritual gifts entrusted to you faithfully, and to the honor of God?

3. Are you careful to rule your own houses well; and do you endeavor by example and precept to train up your families to a religious life and conversation consistent with our Christian profession?

ADVICES TO MEMBERS OF MEETINGS FOR MINISTERS AND ELDERS.

Be constant in your endeavors, through the power of the Holy Spirit, to live under the government of Christ.

Be frequent in reading and diligent in meditating upon the Holy Scriptures, and be careful not to misquote or misapply them. In preaching, writing, or conversing about the things of God, keep to the use of sound words, or scripture terms.

Be careful to adorn the doctrine of God our Savior in all things; keep yourselves unspotted from the world, and be examples of meekness, temperance, patience, and charity.

Be watchful not to become entangled with the cares of this world; and guard against the snare of accumulating wealth; manifesting Christian moderation and contentment in all things.

Cherish a deep religious interest on behalf of those who speak in the ministry; watching over the young and inexperienced with tender Christian concern, encouraging all in the right way of the Lord.

In the exercise of the ministry wait for the renewed putting forth of the Holy Spirit; be careful not to exceed the measure of your gift, but proceed and conclude in the life and authority of the Gospel.

Preach, not yourselves, but Christ Jesus the Lord; reverently asking wisdom of God, that you may be enabled rightly to divide the word of truth. Let nothing be done or offered with a view to popularity, but all in humility and in the fear of the Lord. Bearing in mind that the treasure is in earthen vessels, beware of laying stress on the authority of your ministry.

Be tender at all times of each other's reputation, and watchful lest you hurt each other's service.

As servants of the same Lord, with diversities of gifts, but the same spirit, maintain a lively exercise harmoniously to labor for the spreading and advancement of the truth.

Let ministers endeavor to express themselves audibly and distinctly, and guard against all tones

and gestures inconsistent with Christian simplicity. Let them beware of using unnecessary preambles, and of making additions toward the conclusion of a meeting, when it was left well before.

When traveling in the service of Christ, be careful to move under His guidance. Let your visits be neither short and hurried, nor burdensome, nor unnecessarily expensive; giving no offence in anything, that the ministry be not blamed.

Prayer, thanksgiving, and praise are an important part of worship. May they be offered in spirit and in truth, with a right understanding, seasoned with grace. When engaged therein, avoid many words and repetitions; be cautious of too often repeating the high and holy name of God; neither let prayer be in a formal and customary way, nor without a reverent sense of Divine influence.

Finally, dear friends, take heed to yourselves, and to all the flock amongst whom you have been called to labor. Be faithful; be patient; be in earnest to fulfill your appointed service, that when the Chief Shepherd shall appear ye may receive the crown of glory that fadeth not away. 1775. 1792. 1833. 1861. 1876.

ELDERS.

Monthly Meetings are advised to appoint some serious, discreet and judicious Friends, of each sex, who are not ministers, tenderly to encourage and help young ministers, and advise others as they in the wisdom of God see occasion. (1727.)

Such as will fulfill the apostolic injunction, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock." 1 Peter, v. 2, 3.

Monthly Meetings are directed to appoint a committee once in three years, whose duty it shall be carefully to consider this subject, and propose to the Monthly Meetings such individuals as they may think suitable to be appointed to or retained in that station. The Monthly Meeting shall, in joint session of men and women, consider their report and act upon it, according to its judgment.

If any Monthly Meeting shall at any time desire the assistance of the Quarterly Meeting in this appointment, it may forward a request to that effect, and the Quarterly Meeting shall then appoint a Committee to assist said Monthly Meeting.

If any Preparative Meeting of Ministers and Elders shall at any time deem it desirable, it may suggest to the Monthly Meeting the name of a Friend to be appointed to the station of an elder. The Monthly Meeting shall act on such proposition as in its judgment may seem right.

Information of the appointment of elders is to be conveyed to the Preparative Meeting of Ministers and Elders, as from the period of their appointment they become members of that meeting (1784, 1796); and by that meeting to the Quarterly Meeting of Ministers and Elders.

Monthly Meetings are at liberty at any time

after the exercise of due care and admonition, to displace such elders as appear to be either incompetent or unfaithful. (1772, 1776, 1801.)

In the appointment of elders, age or wealth is not to be an inducement in the choice; but let such be appointed as fear God, love His truth in sincerity, are sound in Christian faith and doctrine, and are of clean hands (1761); and they should be diligent readers of the Holy Scriptures; and not only religiously concerned for the advancement of the cause of Christ and the support of our Discipline, but should manifest the same by their works, and be such as would faithfully discharge the trust confided to them. (1861.)

We earnestly desire that ministers and elders may be mutually useful to each other, and act as nursing fathers and mothers in the church, that they may be of those who love the Lord, and will "Feed His lambs," who are "vigilant, sober, of good behavior, given to hospitality, apt to teach," "One that ruleth well his own house, having his children in subjection with all gravity." 1 Tim., iii. 2, 4. And especially that they advise, admonish, and encourage those who are young in the ministry, in tender and Christian spirit; nourishing that which is right, and discouraging every thing that is unbecoming the ministry. (1736.)

ADVICE RELATIVE TO MINISTERS.

If any, in the course of their ministry, shall misapply or draw unsound inferences, or wrong con-

clusions from the text, or shall misbehave themselves in point of conduct or conversation, let them be admonished in love and tenderness, by the elders or overseers where they live ; and if they prove refractory, and refuse to acknowledge their faults, they must be further treated with, in the wisdom of truth, as the case may require.

As the occasion of our religious meetings is solemn, a care should be maintained to guard against anything that would tend to disorder or confusion therein. When any think they have aught against what is publicly delivered, they should speak to the party privately ; and if any shall oppose a Friend, in his or her preaching or exhortation, or show any remarkable dislike to such when engaged in prayer, let them be speedily admonished in such manner as may be requisite, unless the ministry of the person against whom the uneasiness is expressed has been disapproved by the Monthly Meeting.

While we esteem the Gospel of Christ exceedingly precious, and love, as the Holy Spirit gives us ability, its true ministers and messengers, and could desire to see it everywhere preached, believed, and obeyed, we think great care is called for, that none should go forth as such, before they are anointed, qualified, and rightly sent ; and those who do go, should seek, with much prayer, that the door of their lips may be suitably guarded, and their conduct and conversation chastened in all their social and more private intercourse ; and that their public communications may carry with them an evidence of authority which would be convincing to

the hearers, encouraging the true-hearted, and arousing to the negligent and unbelieving; and by dwelling thus low and carefully, they might be preserved from extending their discourses to an undue length. We further advise all Monthly Meetings to take proper care in giving certificates to those who travel, to prevent the uneasiness which sometimes falls on the church from a weak and unskillful ministry; and let the elders, when they see occasion, advise ministers to be very prudent in their conduct, not as busy-bodies, nor meddling with family or personal affairs, in which they are not concerned or required to be assisting; and to be very tender of one another's reputation, and that of Friends among whom they travel, neither giving ear to, nor spreading reports tending to raise in the minds of others a lessening or disesteem of any of the brotherhood; and as soon as their service in the ministry is over, to return to their habitations, and there take a reasonable and prudent care of their own business, household, and family. (1731.)

We believe that in the dispensation of the various gifts to members in the church, there are many beloved Friends among us whose gifts have been properly acknowledged, but whose active services may seldom or never be extended beyond the borders of our own religious Society, in their own and other meetings not very distant. We would, therefore, affectionately admonish our dear Friends of subordinate meetings to exercise a wise caution as to liberating ministers for extensive journeys, and more especially as to appointing religious meetings

for those who are not of our own profession. Small services may be as properly required as large ones, and where the gift is rightly attended to, a proper discrimination will be made. While we deeply desire the spread of the Gospel of Life, let there be an earnest care that the cause of Truth and our profession do not suffer by efforts to extend services beyond the gifts and callings. So, also, some may not be required to extend very far in the great doctrines of salvation who may be acceptably engaged in exhortation. (1861.)

SPIRITUAL GIFTS.

We desire that our views as to the spirituality of divine worship, the authority and qualification for the Ministry of the Gospel, and the mode of holding our meetings for worship, may continue to be faithfully maintained. Christ, who is head over all things to the Church, and who hath promised to be in the midst of those gathered in His name, does also condescend to make use of his servants by imparting to them spiritual gifts, to be exercised under the renewed anointing of the Holy Ghost for the conversion of sinners, and for the edification, exhortation, and comfort of the assembled worshippers.

While careful to uphold the Gospel standard in the things of God, we desire to be preserved from limiting in any degree, the fullness and freeness of the operations of the Holy Spirit. Each living member of the Church of Christ has a place of ser-

vice, and to such the manifestation of the spirit is given to profit withal. We thankfully acknowledge the goodness of the Lord in the diversities of gifts, intellectual as well as spiritual, which, in his care of the church, He is pleased to confer upon its several members. May we ever bear in mind that, however great their diversities, it is by the one spirit they are given; however differing in the administrations, it is the same Lord; however diversified the operations, it is the same God which worketh all in all.

We desire to encourage our Friends, individually, to faithfulness in occupying the talent received, "as they that must give account;" in dependence upon His grace, and in loving service to Him who loved them and gave Himself for them; remembering the apostolic injunction, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." We believe that a freer exercise of the various gifts graciously bestowed upon many of our members might, under the divine blessing, tend to the instruction, comfort, and edification of the body, and to the spreading of the truth "as it is in Jesus." (1861.)

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Col., iii. 16.

It is our earnest concern that all our members, whether occupying the station of minister or elder or not, should wait reverently on the Lord with will-

ing hearts, bearing in mind the instructions of the apostle, "having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." Rom., xii. 6, 7, 8.

SECTION V.

MARRIAGE.

ADVICE RELATIVE TO MARRIAGE.

Marriage being a divine ordinance, and a solemn engagement for term of life, it is of great importance to our peace and well-being in the world, and may prove of no small consequence respecting our state in that which is to come; yet it is often too inconsiderately entered into, and upon motives inconsistent with the evident intention of that unerring wisdom by which it was primarily ordained; which was for the mutual assistance and comfort of both sexes in spirituals and temporals, that their endeavors might be united for the education of their children in the nurture and admonition of the Lord; and for the discharge of their duty in their various allotments in the world.

Marriage implies union and concurrence, as well in spiritual as temporal concerns. While the parties differ in religion, they stand disunited on the main point; even that which should increase and confirm their mutual happiness, and render them meet-helpers and blessings to each other.

To prevent the falling into such engagements, it is requisite to beware of the paths that lead to them, the sordid interests and ensnaring friendships

of the world, the contaminating pleasures and idle pastimes of earthly minds, the various solicitations and incentives of festivity and dissipation, especially the too frequent and the familiar converse with those from whom may arise a danger of entanglement by their alluring the passions, and drawing the affections after them.

For the want of due watchfulness and obedience to the conviction of divine grace in their consciences, many among us have wounded their own souls, distressed their friends, injured their families, and done great disservice to the church, by their unsuitable connections; which have proved an inlet to much degeneracy, and mournfully affected the minds of those who labor under a living concern for the good of all, and the prosperity of truth upon earth. (1777.)

We earnestly advise and exhort all young unmarried persons in membership with us, previously to their making any procedure in order to marriage, to seriously and humbly wait upon the Lord for His counsel and direction in this important concern; and when favored with satisfactory clearness therein, they should early acquaint their parents or guardians with their intentions, and wait for their consent; thus, preservation from the dangerous bias of forward and uncertain affections would be experienced, to the real benefit of the parties, and the comfort of their friends. (1690.) And it is earnestly recommended to Friends, that they tenderly and carefully watch over the youth, and extend seasonable caution and admonition relative to

this interesting subject, as occasion may require. It is further recommended that parents exercise a religious care in watching over their children, and endeavor to guard them against improper or unequal connections in marriage; that they be not anxious to obtain for them large portions and settlements, but that they be joined to persons of religious inclinations, suitable dispositions, and diligence in their business; which are necessary to a comfortable life in a married state. (1722.)

Marriage is not a mere civil contract, but a religious act; it is God's ordinance and not man's, and, therefore, seeing that the legislature has fully confirmed us in our privilege of solemnizing marriage according to our own long established religious usages, we desire that none of our members may be found departing therefrom. (1848.)

Monthly Meetings are advised to appoint a suitable committee on the occasion of the marriage of one of their members, to visit the newly married individuals for their help and encouragement, believing it to be an important period in life in which such visits, if judiciously made, may be productive of much good, and may tend to attach the parties to our religious Society, strengthen their faith, and encourage them in a religious life.

RULES IN RELATION TO MARRIAGE.

1. The parties intending marriage with each other, are to inform the Monthly Meeting to which the woman belongs that they intend marriage

with each other. The information should be in writing, and signed by the parties, and presented to the men's meeting, where, if no justifiable objection be made, the case should be entered on the minutes of the meeting.

2. The proposals are then to be sent to the women's meeting, where, if no justifiable objection be made, it should be entered on their minutes.

3. If there are any persons who object to the parties proceeding in marriage, they should make known such objection to the overseers of the meeting, where the marriage is to take place, previous to the next Monthly Meeting; who are to report the same, if after examination the objection is considered sufficient, to the Monthly Meeting, which shall act thereon as may to it seem advisable.

4. If the parties have parents or guardians, their consent should be expressed, or produced in writing, to the meeting at which the proposal is made, but the Monthly Meeting may, if need be, allow this to be deferred until the next Monthly Meeting. Consent of parents shall be required to be made known and recorded by Monthly Meetings in all cases, unless in the judgment of the meeting there shall be sufficient and valid reasons for waiving it. And in no case shall such consent be dispensed with, when the laws of the land require it.

5. If the man is not a member of the Monthly Meeting where the woman belongs, but is a member of our religious Society, he should, previous to the foregoing procedure, make request of the Monthly Meeting of men Friends to which he belongs for a

certificate of his right of membership, and clearness from any other person in respect to marriage engagements. In making such application, the name of the woman and the Monthly Meeting to which she belongs should be given. The meeting should then appoint two Friends to make inquiry, and if nothing is found to hinder, to prepare a certificate addressed to the Monthly Meeting where the woman belongs. The certificate, after being approved, should be signed and sent to the meeting to which it is addressed, or delivered to the party for that purpose, as he may direct.

6. At the next meeting after the proposals of marriage have been received, and no objections to the further proceedings of the parties appear, the meeting is to leave them at liberty to accomplish their marriage according to our rules. A suitable Friend should be appointed by the Monthly Meeting to read the marriage certificate, and to see that it is placed in the hands of the recorder.

7. Marriages are to be solemnized at the usual mid-week meeting for worship of which the woman is a member, unless the Monthly Meeting authorizes it otherwise. At a suitable time in the meeting, the parties are to stand up, and, taking each other by the hand, are to declare in an audible solemn manner, to the following effect: the man first, viz., "Friends, in the presence of the Lord, and before this assembly, I take D. E. to be my wife; promising, with divine assistance, to be unto her a loving and faithful husband, until death shall separate us:" and then the woman in like manner:

“Friends, in the presence of the Lord, and before this assembly, I take A. B. to be my husband; promising, with divine assistance, to be unto him a loving and faithful wife, until death shall separate us.” The marriage certificate is then to be audibly read, the express names and description of the parties being first inserted. They are then to sign the same, the man first, then the woman, adopting the name of her husband: then such others present as are disposed to subscribe their names as witnesses. The form of the certificate shall be as follows:

Whereas, A. B. of —, in the County of —, in the State of —, son of C. and H. B. of —: and D. E., daughter of F. and G. E. of —, having made known their intentions of marriage with each other, before a Monthly Meeting of the religious Society of Friends, held at — (where the parties have parents or guardians, unless in the case of unreasonable objections, add); their proposals of marriage were allowed by the meeting. These are to certify whom it may concern, that for the full accomplishment of their intentions, this — day of — month, in the year of our Lord, —, they the said A. B. and D. E., appeared in a public meeting of the said people, held at —, aforesaid; and A. B., taking D. E. by the hand, declared that he took her to be his wife, promising, with divine assistance, to be unto her a loving and faithful husband, until death should separate them; and then D. E. did in like manner declare, that she took him, A. B. to be her husband, promising, with divine assistance, to be unto him a loving and faithful wife, until death should separate them. And moreover, they, the said A. B. and D. E. (she, according to the custom of mar-

riage, adopting the name of her husband), did, as a further confirmation thereof, then and there, to these presents set their hands.

A. B.

D. B.

And we, whose names are also hereunto subscribed, being present at the solemnization of the said marriage, have, as witnesses thereto, set our hands the day and the year above written.

The following additional conclusions are adopted by the Yearly Meeting, and directed to the observance of subordinate meetings.

1. No Monthly Meeting is to receive proposals of marriage sooner than one year after the decease of a former husband or wife.

2. No proposals of marriage between any so near as first cousins, or the children of half-brothers or half-sisters, shall be entertained by the Monthly Meeting.

3. The Society of Friends having always believed marriage to be a divine ordinance, and for term of life, no unbecoming conduct by either party can render it null and void. Hence no member of our religious Society can, consistently with our profession, avail him or herself of any legal privilege in dissolving the marriage contract. But no part of this article shall apply to those who have been divorced because of fornication.

4. When any one, not a member of our religious Society, shall desire to accomplish marriage agreeably to our order, with one of our members, Monthly Meetings are directed to take the same

care as in cases where both are members, and to see that the necessary legal formalities are complied with; and in no cases are marriages to be permitted in our meetings, under circumstances that would violate the law of the land.

TREASURY.

A fund having by experience been found useful for the needs of the Society, and particularly in the application from time to time, by our Representative Meeting, it is desired by the Yearly Meeting that the same be occasionally renewed, by a collection from each Quarterly Meeting; and that it be continued in the hands of the Treasurer, appointed by the meeting, and be subject to be drawn out by its direction, or by the Representative Meeting, as the exigencies of the Society may require.

The sums which may be thought necessary, are to be raised by each Quarterly Meeting, in the proportions which may from time to time be directed by the Yearly Meeting.

And it is further recommended that each Quarterly and Monthly Meeting have a fund of their own, for the purpose of defraying expenses, which may necessarily come under their care.

And as the spread of Christianity, and the promulgation of the gospel of Christ, should be a general, as well as an individual concern among us,

Monthly and Quarterly Meetings are desired to be liberal in defraying the necessary expenses of those whom they may liberate to travel in the work of the ministry, bearing in mind that notwithstanding Christ's church is of many members, yet it is one body, and that we should bear one another's burdens, and so fulfill the law of Christ.

Women's meetings are also to have a fund of their own for such services as may fall more properly under their notice.

ON THE DUTY OF CONTRIBUTING TO THE SUPPORT OF THE CHURCH.

The great mission of the Church of Christ is to "go into all the world and preach the Gospel to every creature." In order to fulfill this, all the members should be thoroughly devoted to their Divine Master. "Ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." If thus consecrated to Him, all the outward substance, with which He has blessed us, will be held in readiness for His service. The apostle says: "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things."

In order to carry on the work of the Church and spread the Redeemer's kingdom, devoted, earnest men and women are needed, who are willing to

give of their time, talents, and services to His work. Money is also needed. Many of those who are called into His work must be supported, their outward needs supplied, and traveling and other necessary expenses borne *while they are engaged in this work*. The press is called into requisition, and thousands of Bibles, books, and tracts printed and distributed throughout the land. The ordinary machinery of the Church, simple as it is in our religious Society, requires some money. Meeting-houses must be built and kept in order, the poor helped, and necessary expenses paid. The temperance work requires some funds. The civilization and Christianization of the Indians; the spread of the Gospel among the poor and neglected in the South, in Mexico, India, and elsewhere, all call for the use of funds. In no church organization is all this done with less expense. No supernumerary persons are employed; no paid agents to collect funds; but all the money contributed goes directly to effect the great object. We know not how a more simple, effective method of raising funds could be adopted than that practiced in our religious Society. We would enjoin upon all our subordinate meetings to be exceedingly careful to lay no improper burdens upon any one, and not to ask for contributions beyond the means of any member; but when this care has been taken, we believe it to be the imperative duty of every member to respond to the calls of the Church. It will be impossible, probably, to satisfy every member as to the details of every branch of the great work being carried for-

ward; but a generous confidence in their brethren and in the assembled church should be exercised, and a willingness shown to surrender, to some extent, our personal views and opinions. We believe it to be the duty of subordinate meetings to labor earnestly and lovingly with those who decline to pay, and if their objections can be removed, to see that it is done; but if, after this kind of labor and care, any *who are able* still refuse to pay, it is the judgment of this Meeting that they are not sufficiently in unity with the body to fill any position of responsibility in the Church, or to be active participants in its business. (1875.)

MEETING HOUSES.

Quarterly and Monthly Meetings are directed to make timely and careful inspection into the situation of the titles of meeting houses, and burial grounds; and other estates which have been vested in trustees, and by them held for the use and benefit of the Society at large, or of any of those meetings; so that if it should appear needful, by the death of any such trustees, or otherwise, due and seasonable care may be taken to appoint some others to the trust; that future difficulties, and the risk of being deprived of such estates may be avoided. And it is further directed that Quarterly and Monthly Meetings respectively, as the case may require, keep

exact records of all such trusts and conveyances, and see that the same be duly recorded in the county record, as required by law ; and also that a clear and regular account be kept by each respective meeting. of the place where, and the persons with whom, the papers, minutes, and records belonging to our religious Society, are from time to time deposited ; and due care should be taken to lodge them with suitable Friends.

FUNERALS.

Two or more suitable Friends of each particular meeting should be appointed by Monthly Meetings to attend at the funerals of our members, for the assistance of those concerned, and to see that good order is observed.

In view of the solemn occasion of the decease of a Friend, it is advised that a season of worship should be had at all funerals, and that good order be maintained. The committee shall decide as to the propriety of holding a religious meeting at the meeting house, and, if thought best to hold one, the time at which it shall be held.

BURIAL GROUNDS.

The same committee shall have the care of the burial grounds, and see that they are properly inclosed and kept in decent order, and the graves filled up and kept distinct; and if application be made for the interment of a person who was not a member therein, the consent of said committee should be obtained, who should take care that such interment comport with good order.

Friends are advised against imitating the vain custom of wearing mourning habits; and all extravagant expenses about the interment of the dead, including ostentatious tombstones.

BIRTHS AND DEATHS.

As great inconvenience may arise from a want of due attention to keeping a regular record of births and deaths, it is enjoined upon each Monthly Meeting, to appoint a careful Friend, whose duty it shall be, to keep, in a book provided at the expense of the Monthly Meeting, for the purpose, a record of all births and deaths of members, which occur within their respective limits.

It is further enjoined that committees be appointed annually, to examine the records, and to assist in bringing them up.

MEMORIALS.

Monthly Meetings are advised to exercise due care and deliberation before they conclude on issuing testimonies or minutes concerning deceased Friends, whether ministers or others, whose lives have been marked by devotedness to the cause of their Lord, and to the service of the church. In drawing up such documents, when it is judged proper to issue them, Monthly Meetings are desired to pay due regard to conciseness, and especially to bear in mind that the object is not eulogy, but to preserve a record of the power of divine grace in the lives of the Lord's faithful servants. Testimonies, when drawn up, are to be presented by the Monthly Meeting to its Quarterly Meeting, which meeting is recommended, in each case, to revise the testimony so presented (by the appointment of a committee or otherwise); and it is left to the discretion of the Quarterly Meeting, either to send forward the same or a new testimony prepared by itself, to the Representative Meeting; or, if thought expedient, to withhold altogether any such testimony. If approved by the Representative Meeting, such testimony is to be laid before the Yearly Meeting for its action before being printed.

It is also required that Quarterly and Monthly Meetings furnish the Yearly Meeting, annually, with an account of the decease of such of their ministers as have occurred within the year.

CERTIFICATE OF REMOVAL.

[The following is recommended as a suitable Form of Certificate of Removal, to be varied according to circumstances.]

To M————Monthly Meeting of Friends:

DEAR FRIENDS:—A. B., and C., his wife, members of this meeting, having removed with their minor children, D. E. and F., and settled within the limits of your meeting, request has been made for our certificate of their right of membership. This is therefore to certify, that on due inquiry respecting their conduct, and the proper adjustment of their outward affairs, no obstruction appears to the issuing of a certificate in their behalf. We therefore recommend them to your Christian care, and remain in love, your Friends.

Signed by direction and on behalf of S ——— Monthly Meeting of Friends, held ——— month ———, 18—.

Y. Y., *Correspondent.*

T. R. }
R. T. } *Clerks.*

